AN EXPOSITION OF THE DOCTRINE OF THE CATHOLIQUE CHURCH

IN THE POINTS OF CONTROVERSIE with those of the Pretended Reformation.

By JAMES BENIGNVS BOSSÜET, Counseller in the King's Counsels, Bishop and Lord of Condom, Tutor to his Royall Hyghneſſe the Dolphin of France.

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APPROBATION

Of my Lord Arch-Bishop and Duke of Reimes, the first Peer of France; and of other Lords Bishops.

WE *haue reade the Treatise intituled,* An Exposition of the Doctrine of the Catholique Church in points of Controuersie, composed by IAMES BENIGNVS BOSSÜET Bishop & Lord of Condom, Tutor to his Royall Hygheſſe the Dolphin, *and after hauing examined it with as much application as the importance of the matter required, we haue iudged the Doctrine conformable to the Catholique, Apoſtolique, and Roman Faith, which moues vs to propoſe it vnder that notion to the perſons God hath committed to our charge; and as we aſſure our ſelues that thoſe of the Catholique Communion will be edified by it, ſo we may hope that thoſe of the Pretended-Reformed Religion, who*

shall peruſe this worke with attention, may receaue from it clearings and diſabuſes very conducing to guide them into the way of Saluation.

CHARLES MAVRICE LE TELLIER, *Arch-Biſhop & Duke of Reimes.*

CHARLES DE ROSMADEC, *Arch-Biſhop of Tours.*

FELIX, *Biſhop & Earle of Chalons.*

DE GRIGNAN, *Biſhop of Vſez.*

D. DE LIGNY, *Biſhop of Meaux.*

NICOLAS, *Biſhop of Luſon.*

GABRIEL, *Biſhop of Autun.*

MARC, *Biſhop of Tarbe.*

ARMAND IOHN, *Biſhop of Beziers.*

STEPHEN, *Biſhop & Prince of Grenoble.*

IVLIVS, *Biſhop of Tule.*

TO MY DEAR COVNTRYMEN OF ENGLAND.

Cognoſcetis Veritatem, & Veritas liberabit vos Jo. 8. v. 32.

Yee shall know the Truth, and the Truth shall sett you free.

TRVTH is ſo much the Center of the Spirit of Man, as it pretends to moue towards it, euen in all the digreſſions & Deuiations it makes from it. For euen moſt

of our Errors & Deluſions paſſe themſelues vpon vs vnder the notion of Truth. The Spirit of Falſity diſguiſeth himſelf into the Apparēce of an Angel of Light to haue the eaſier acceſſe. Did not Pilate himſelf ſeeme deſirous to know Truth, when he inquired of our Sauiour what Truth was ? *But moſt inquier like him ; as ſoone as menaced with this terror , if you receaue it, you* are no freind to Cæſar, *you incurre the diſpleaſure of the State , and the Penalty of the Laws, they decline the further perſute of Truth , and ſhrinke into that weakenes , which our Sauiour reproached to his timorous inquirers* ; they lou'd the Glory before Men, more then the Glory before God.

Io.18.v.38.

Io:19.v.12.

Io.12.v.43.

Others there are, who ſeeme frighted, as the children of Iſraël were, with the miſreports of the inhabitants of the land of Chanaan, which were falſely repreſented to them as Gyants and Monſters; for ſo their Pretending Explorators diſguiſe to them the Roman-Catholique Religion vnder the Forged figures of Idolatry, or Superſtitio, to diuert an inquiry into the true ſtate and conſtitution of it. But as when Iosuah shew'd the children of Iſraël a true and ſenſible parcel of the fruits of that earth, they were diſabuſed, and inflamed with a deſire to partake of the bleſſed fertility of the land of promiſe: ſo, God be praiſed, there are many, who vpon an equal & ingenuous

view of the true and natural ſtate of Catholique Doctrine, are diſabuſed, and proteſt againſt the falſe reporters, as the Pſalmiſt did in reiection of vaine inuentions of the Heathens; Narrauerunt mihi iniqui Fabulationes; ſed non vt lex tua. Omnia mandata tua Veritas. Vniuſt men make their own ſtorys; but what they ſay is not like thy law. All thy commandements are Truth.

Pſ. 118. v. 85 & 86.

Here is therefore a true & naturall parcel of the fruits of that land of promiſe, (the Church of CHRIST) *to which this bleſſed promiſe was made*, that it ſhould be led into all Truth, *and that* CHRIST IESVS *the founder of it* would remaine with it vnto the end

Io. 16. 13.

Mat. 28. v. 20.

of the world. *This promiſe can not be verified in any Church, which hath had a notorious deficiency and interruption for many ages, which marke of inconformity to* CHRIST'S *figure and deſcription of the True Church, is euident in all the Pretended-Reformations.*

But the deſigne of this Author was, only a short & eaſy expoſure of ſuch Catholique Doctrines as the beleefe thereof is fully ſufficient to render the profeſſor an intire & Orthodox Catholique; ſo that this short Treatiſe may be call'd rather a Factum of the caſe, then Pleading of the cauſe, ſince it doth but ſingly expoſe the matter of Fact in all our Beleefs, whithout any Argu-

ing againſt the oppoſite Opinions.

Whereupon I may not improperly ſay this is a true picture, by the life, of Catholique Religion, which deſigneth only a iuſt and natural repreſentation of it, not a character that raiſeth & beautifyeth the figure it expoſeth.

And in conformity to this profeſſion, the pious and prudent Author declareth in the cloſe of this diſcourſe, that it was deſigned only for a Faithfull Manifeſt in the name of the Catholique Church; the vtility whereof was expected in the diſabuſing all ingenuous Readers in thoſe misreported Doctrines, which are wrongfully imputed to her. And God hath bleſſed this pious propoſall

ſo, as to recommend it very notoriouſly by the ſatisfaction, which is profeſs'd to haue bin receaued by one of the moſt conſiderable perſons of this age, for the honour of his Birth, and eminency of all ſorts of Merit: he hath acknowleged much of his cleer & full information of the Catholique Doctrines, as receaued from this excellent diſcourſe.

And ſurely I haue not ſeen any edition of this nature, as may be more aptly call'd a Mapp of Catholique Religion; for all the leſſer Controuerſies are marked out in very ſmale points & touches; but the two Capital ſeates are diſtinguish'd by ſome larger markes, which repreſent them; ſo you will find the Reall Pre-

ſence of CHRIST *in the Sacrament of the Euchariſt, and the Sacrifice of the Maſſe, as being the Capitall ſeates of our Controuerſies, extended in a much larger figure, then the other queſtions; and the drawing theſe two figures, at their full length, & with their true features, was the moſt requiſit application, by reaſon they are the moſt aſperſed & diſſigured by the Maligners of the Church.*

And theſe two Articles rightly underſtood, as they are proſeſs'd and explain'd in this Treatiſe, may promiſe the remoue of the greateſt difficultyes, which moſt frequently auert many ingenuous & candid Proteſtants from entring into an equal & impartial inquiry,

concerning the ſeeming difficultyes of theſe two points, namely this of the Reall Preſence of CHRIST'S *Body and Blood in the Bleſſed Sacrament of the Euchariſt, as pretending its not being cleerly explained; and likewiſe the Controuerſy about the Sacrifice of the Maſſe, as not appearing euidently ſpecified in holy Scripture.*

Me thinks theſe two may not be improperly reſembled to the two great pillars of braſſe, call'd Booz and Iachin, ſupporting the gates of the Temple of Salomon; wherefore theſe two points are ſett at their full length, ſolidly founded, and fairely polished by a cleer ſmoothing, and explication of the ſeeming harde-

nes of thoſe propoſalls, which
Jo 6. v. 61. *were taken as a* hard ſaying *coming euen out of* CHRIST'S *own mouth, but if rightly vnderſtood, following this Author's faire expoſition, they will be acknowleged, as our Sauiour himſelf atteſted of*
Jo. 6. v. 64 *them*, Verba quæ ego locutus ſum vobis Spiritus & vita ſunt. The words that I haue ſpoke vnto you, they are Spirit and they are life.

And can there be imagined a greater Bleſſing, next to the Beatifical Viſion, then the Reall Participation of the Body and Blood of our Divine Sauiour IESVS-CHRIST? *Me thinks that which would haue bin the wish of all zealous Chriſtians, if it had not bin the free guift and grati-*

fication of God, is this Reall Partaking, euen in this life of this bleſſed cõmunication, by which we may glory with S. Peter, that by this precious promiſe we are made partakers of the Diuine Nature. 2. Pet. 1. v. 4.

And ſurely I haue not ſeen any worke vpon this deſigne wherein theſe two corner-ſtones of the Catholique Church haue a more ſolid foundation, or that affords a more eaſy comprehenſion of theſe two ſublime myſteries.

By this motiue I haue bin perſwaded to paſſe into my Country this forrein commodity, which like a delicate wine of the ſame place, may looſe ſomewhat of the natural Spirit & quicknes by the tranſport, yet I may preſume that it retaineth all theſe health-

full and cordiall qualities it had in the natiue production.

And hauing heretofore preſented my Country in their ſeuerall ſeaſons Spring-Flowers, and other Summer-Fruits, as the Parfumes of Poeſy, and the Reflection of Morality, now in this winter of my age I tranſport to my nation this Riper and more wholeſome fruit, the feeding whereon (contrary to the effect denounced againſt the forbidden fruite) may produce life euerlaſting.

Vpon which hope I may ſummon my Country in that call of our Lord IESVS, *commanded to be written by S. Iohn*, He that hath eares to heare, let him heare what the Spirit ſaith to the Chur-

Apoc. 2.

ches; *for that (with greife I ſay it) the reproach of the Prophet Eſay may be ſo truly applied to our Nation,* Behold you kindle a fire, and compaſſe your ſelues about with ſparkes, and walke in the light of your fire, and in the ſparkes that you haue kindled. Eſay. 50 v. 11.

The ſtrange diuerſity of Sects, and Severall profeſſions of Religion doth too euidently appropriate this reproach of the Prophet; wherefor the reſt of my life ſhall be aſſigned to ſollicite God for the bleſſing of the Primitiue Chriſtians vpon our ſo deuided Country to be Cor Vnum, *and Via Vna* One Hart & *One Way. This Vnity was the moſt feruent prayer we find that our Sauiour euer made to his Father* Act. 4. v. 32.

Io. 17. 11. & 21. *for his Church left vpon earth,* that they may be One, as we are One. *In order to ſome contribution to this Bleſſed Vnion I haue made this preſent to my Country, and with great ſenſe of Hart; for whoſe Good & Happineſſe the Syncerity of my zeale is ſuch, that I perſwade my ſelf I may expreſſe it in S. Paul's* 2. Cor. 12. v. 15. *offer for his Conuerts,* Ego autem libentiſſimè impendam, & Superimpendar ipſe pro animabus veſtris. I moſt gladly will beſtow, and will my ſelfe moreouer be beſtow'd for your ſoules.

And now giue me leaue to cloſe vp this addreſſ to my Country in the words of our Lord Apoc. 2. 5. IESVS, *which S. Iohn hear'd directed to the Bishop of Ephe-*

ſus, Remember from whence thou art fallen, and repent, and doe thy firſt workes. *For which bleſſed reſipiſcence ſhall be zealouſly offer'd all the days of my life the beſt of all the Religious offices, and priuate deuotions of*

DEARE COVNTREYMEN

Your moſt humbly
deuoted ſeruant
WA. MONTAGV.

Permis d'imprimer, fait ce 12. *Auril* 1672.
DE LA REYNIE.

AN EXPOSITION OF THE DOCTRINE OF THE CATHOLIQVE CHVRCH.

VPON THE POINTS OF Controverſie.

AFTER more then a whole Age's conteſtation with thoſe of the Pretended - Reformed Religion, the matters, vpon which they have grounded their breach, may be conceiued ſufficiently explayned, and their minds diſpoſed to a right vnderſtanding of the Ca-

I. *Deſigne of this Treatiſe*

tholique Churche's Perſwaſions: ſo that it ſeemes we can doe nothing better then propoſe them ſincerely, and diſtinguish them from thoſe, which have bin wrongfully imputed; for in effect, I haue obſerved in diuers occurrencyes, that the auerſion thoſe perſons expreſſe for the moſt part, of our Doctrines, is deriued from the falſe ideas that they haue figured of our tenents, and moſt commonly drawn from certain expreſſions, which offend them ſo much, as reſting at firſt ſight vpon them, they neuer paſſe forward to the enquiry of the grounds of the matter. Whereupon I haue conceiued nothing could be more vſefull then to ex-

In omnibus requiem quæsivi

plaine to them what the Church hath defined in the Councel of Trent touching thoſe points which remoue them the moſt from our Communion. I will not therefore ſtay vpon what they commonly obiect to our priuate Doctors, or vpon thoſe matters which are neither inioyned, nor vniuerſally accepted, ſince all parties agree and Mr Daillé him'ſelf, *that it is vnreaſonable to impute the perſwaſions of particular perſons vnto a whole body*; and he goes further, confeſſing that one ought not to make a ſeparation, but vpon Articles Authentically eſtabliſhed, and whereof all ſorts of perſons are obliged vnto the Beleefe & obſeruation. I will Apol. c. 6.

not therefore fix vpon any, but the decrees of the Counsel of Trent, since it is there the Church speakes Decisiuely of the matters in question: and what I shall offer to facilitate the right vnderstanding of those Decisions, is approued by the same Church, and shall appear manifestly conformable to the Doctrine of that holy Counsel.

This explication of Doctrine will produce two good effects: the first, that diuers disputes will entierly vanish, by reason they will be discerned, as grounded meerly vpõ wrong explications of our Beleefe; the second, the disputes remaining will not appear (euen according to the

principles of the Pretended-Reformers) ſo capitall, as they at firſt ſight haue ſought to qualify them; and that, euen by their owne principles, they contein nothing that offendeth the grounds of Faith.

II. *Thoſe of the Pretended-Reformed Religion confeſſe that the Catholique Church profeſſeth all the Fundamentall Articles of Chriſtian Religion.*

And to begin with theſe Fundamẽtall articles of Chriſtian Faith, the Pretended-Reformes muſt needs confeſſ that they are beleeued and profeſſed in the Catholique Church.

If they ſtate them in the beleefe of adoring one ſingle God, Father, Sonne, and Holy Ghoſt; and the confiding in God only by his ſonne incarnate, crucified, and rayſed from the dead for us, they are conuinced by their own

conſcience, that we proteſt the ſame Doctrine: and if they will add the other Articles contayned in the Apoſtles Creed, they doubt as little of our profeſſing them intierly, without exception; and doe not queſtion our hauing a pure and right vnderſtanding of them.

Monſ^r Daillé hath writt a treatiſe intitled *Faith grounded vpon the ſcripture*, wherein after having expoſed all the articles of Faith profeſſed by the Pretended-Reformed Church, he Saith that *They are without conteſt, the Church of Rome profeſſeth the beleife of them, and, true it is, that they hold not all our opinions, but that we hold all their beleefs.*

Wherefore this Miniſter cannot deny our beleeuing all the principall articles of Chriſtian Religion, vnleſſ he will deſtroy his own Faith.

But had not Monſ. Daillé graunted this, the matter proues it ſelf, ſince all the world knowes that we profeſſ the beleife of all thoſe articles, which the Caluiniſts call Fundamentalls, ſo that an ingenuous ſyncerity would allow vs without diſpute this Aſſertion, that we haue not waued or declined any of the Eſſential perſwaſions.

The Pretended-Reformers diſcerning the aduantages we may draw from this conceſſion, ſeeke to diſapoint vs by alledging that we deſtroy thoſe articles, by aſſerting

others which are inconſiſtent with them. This is what they labour to euince by conſequences they inferr from our doctrines : but the ſame Mr Daillé, whome I produce to them (not ſo much to conuīce them by the teſtimony of one of their moſt learned Miniſters as) in regard that what he ſaith being euident in it ſelf, teacheth them what they ought to beleiue of thoſe ſorts of conſequences , ſuppoſing that ill ones might be deriued from our Doctrine. This is what he ſaith in his letter to Monſr de Monglat vpon the occaſion of his Apologie; *Although the opinion of the Lutherans in point of the Euchariſt , inferres , according to vs, as well as that of Rome the de-*

ſtruction of the humanity of CHRIST JESVS, *yet that conſequence, cannot be obiected to them without calumnie, conſidering that they doe formally reiect it.*

There is nothing more Eſſentiall to Chriſtian Religion then the verity of the Humane Nature of JESVS-CHRIST; and yet (notwithſtanding the Lutherans hold a doctrine from which is inferr'd a deſtruction of this Eſſentiall verity by conſequences, the Pretended - Reformers account euident) they haue not ſcrupuled to offer them their communion, in reſpect that their opinion *hath no poyſon in it*, as Mr Daillé atteſteth in his Apologie : and their Nationall Synod held at Cha-

renton in 1631 admits the Lutherans *to their Communion* vpon this ground, *that they agree in the principles and fundamentall points of their Religion.* It is therefore a maxime conſtantly eſtabliſhed amõgſt them, that we ought not in this matter to conſider the conſequences which may be drawne from a Doctrine, but ſimply what the party maintaineth, and what he ſtateth who profeſſeth it.

So that when by conſequences they pretend to deduct from our Doctrine, that we can not ſufficiently acknowledg the ſouueraine glory due to God, nor the quality of Saviour and Mediator in CHRIST JESVS, nor the infinite dignity of Sacrifice,

nor the ſuperaboundant plenitude of his merits; we may eaſily defeate thoſe conſequences by this short anſwer, which Mr Daillé himſelf furnishes vs with, by ſaying, that the Catholique Church diſclaiming them, they can not be imputed to vs *without calumny*.

But I will vndertake further, and clear to the Pretended-Reformers by the ſingle explication of our Doctrine, that ſo farr it is from ouerthrowing the Fundamentall articles of Faith either directly, or by any juſt conſequence, that quite contrary our Doctrine hath eſtabliſhed them in a manner ſo ſolide & ſo euident, that without palpable injuſtice the aduantage

of a right vnderſtanding them can not admit a queſtion.

III. *All Religious worship endeth in God alone.*

And to begin with the adoration due to God; the Catholique Church teacheth that it conſiſts principally in beleiuing that he is the Creator & Lord of all things, and in adhering to him with all the powers of our ſoule by faith, hope, and loue, as to him who alone can conferr our Eternall happineſſe by comunication of the infinite Good, which is himſelf.

This interior adoration which we render to God in ſpirit and in truth, hath its exterior markes, of which the principall is Sacrifice, which can not be offered but to God alone, by reaſon the homage of Sacrifice is eſtabliſhed in order to a publike confeſſion,

& a ſolemne proteſtatiõ of the ſoueraingnity of God, and of our abſolute dependance on him.

The ſame Church teacheth that Religiõs Worship ought to terminate in God, as being the neceſſary end and obiect thereof; and if the honour she renders to the Bleſſed Virgin and the Saints may be termed an Act of Religion, it is upon the ground that it relateth neceſſarily vnto God.

Before I explaine further in what this honour conſiſteth, it will be vſefull to obſerue, that the Pretended-Reformers being preſs'd by the power of euident truth, begin to acknowledg that the practiſe of praying to Saints, and honoring their reliques, was eſtablished in the Church

euen in the fourth Century. M. Daillé making this acknowledgment in the booke he writt againſt the Latine Church touching the obiect of Religious Worship, accuſeth S. Baſile, S. Ambroſe, S. Hierome, S. John Chryſoſtome, S. Auguſtin, and diuers other great lights of Antiquity which did ſhine in that age; and aboue all the reſt S. Gregory Nazianzen who is ſtyled *the Deuine* as a note of his excellency: he taxeth all theſe with hauing changed in this point the doctrine of the preceding ages. But ſurely it will ſeeme very improbable that M. Daillé ſhould haue better vnderſtood the ſentiments of the three firſt ages, then thoſe who did as it were inherite

their doctrine, immediately vpon their death; and it is by ſo much the leſſe to be beleiued, by reaſon that the fathers of the fourth age were ſo farre from perceauing any introduction of new doctrines in this Act of Religion, that this Miniſter himſelf citeth expreſſe texts by which they ſhew clearly, that they pretended, in praying to Saints, to follow the example of their Predeceſſors. But not to examin any longer the iudgments of three primitiue ages, I reſt ſatisfyed with the graunt of M. Daillé who yealds to vs ſo many eminent Doctors who did inſtruct and diſcipline the Church in the fourth Age. For though it is an eaſy matter twelue hundred years after their death

to taint them byway of ſcorne with the title of a Sect, calling them Reliquariſts, as perſons who honored Reliques, I will hope that thoſe of his Communion will beare more reſpect to thoſe eminent perſonages: they will not preſume at leaſt to object that theyr praying to Saints, and honoring their Reliques rendred them guilty of Idolatry, or that they ouerthrew the confidence that Chriſtians are to haue in IESVS-CHRIST: and we may hope that hence forward they will forbeare thoſe reproaches when they conſider they can not apply them to vs without laying the ſame imputation vpon ſo many excellent perſons, whoſe Doctrine & Sanctity

they profeſſe to reuerence. But ſince it is my worke to exhibite here our Beleif, rather then produce the Mantainers of it, we muſt perſue the explication of it.

IV. *Inuocation of Saints.* Rom. Catech. p. 3. tit. *de cultu & Inuoc. ſanct.*

The Catholique Church teaching the vtility of Prayer to Saints, aduiſeth vs to pray in the ſame ſpirit of charity, and according to that order of fraternall ſociety, which moues vs to requeſt the ſuccors of our bretheren liuing vpon the earth; and the Catechiſme of the Councel of Trent concludeth of this doctrine that if the quality of Mediator which the holy Scripture attributeth to CHRIST IESVS did receiue any preiudice by the interceſſion of Saints who reigne

with God almighty, that it would haue the ſame diminution by the offices and mediations of the faithfull who are liuing with us.

p. 4. tit. *quis ſit orandus.*

This Catechiſme informeth vs clearly of the extreame difference between the manner of our imploring the ſuccour of God, & that of our ſolliciting the contributions of the Saints, for thus it ſays: *We pray to God either to giue vs good things, or to deliuer vs from ill; but by reaſon the Saints are more acceptable to him then we our ſelfs, we requeſt of them their protection, & ſue to them they would obteyn for vs theſe things we ſtand in need of. And hence it is that we vſe two kinds of prayer very diffe-*

rent ; ſince when we addreſs to God , the proper ſtyle is , HAVE PITTY ON VS & BE-PLEASED TO HARKEN TO VS: *but we account it ſufficient when we recurr to Saints , to beſeech them to* PRAY FOR VS. Whereby we muſt vnderſtand, that in what termes ſoeuer the prayers we offer to Saints are ſtyled , the intention of the Church , & of the Supplicants reduceth them alwayes vnto this forme, as the ſame Catechiſme confirmeth in the proceſſe of that diſcourſe.

But it will not be amiſſe to conſider the words themſelfs of the Councel which intending to preſcribe to the Bishops in what manner they should ſpeake of the inuoca-

cation of Saints, obligeth them to teach *that the Saints who reigne with* CHRIST IESVS *offer to God their prayers for men; that it is good and vſefull to inuoke them by way of ſupplication, and to haue recourſe to their ſuccours & aſſiſtances to obtayne of God his benefits through his Sonne our Lord* CHRIST IESVS *who alone is our Sauiour & Redeemer.* And in order to this declaration, the Councel condemneth thoſe who teach a contrary doctrine; whereby it is euident that to inuoke the Saints according to the intent of this Councel, is to reſort to their prayers, for the obteyning the bleſſings and benefits of God by CHRIST IESVS. And in truth

Seſſ. 25. dec. de Inuoc. &c.

what we obteyne by the interuention of Saints, we acquire only by CHRIST IESVS, and in his name ; ſince the Saintsthemſelfs intercede but by CHRIST IESVS, and obteyne their graunts but in his name. This is the Faith of the Catholique Church whᶜʰ the Councel of Trent hath cleerly explained in few words: after which euidence we cannot conceaue how it can be obiected, that we depart, & remoue our ſelfs from CHRIST IESVS, when we ſupplicate his members, which are alſo ours; his children who are our brothers ; and his Saints who are our firſt fruits, to ioyne their prayers to ours, offering them both to our common Maſter,

in the name of our common Mediator.

The ſame Councel explaines cleerly in few words the meaning of the Church, when it offers to God the holy ſacrifice, to honor the memory of the Saints. That honor we render them in the act of Sacrifice conſiſts in mentioning their names, as of the faithfull ſeruants of God, in the prayers we addreſſe to him, thankes-giuings, and prayſes for the victories they haue obteyned, and in humbly mouing his condeſcending in our fauor by their Interceſſions, S. Auguſtin hath declared 1200 years paſt that none ought to conceiue the Sacrifice as offered to the holy Martyrs,

Lib. 8. de Ciu. c. 27.

although by the cuſtome in practiſe euen in thoſe tymes vniuerſally by the Church, the Sacrifice was offered vpon their holy bodies, & vnto their memories, that is to be vnderſtood, before the places wherein their pretious Reliques were conſerued; and the ſame father ſayth further, that commemoration was made of the Martyrs at the holy table at the celebration of the Sacrifice, not intending to pray for them as we doe for other dead, but rather in order to their praying for vs. I alledge the perſwaſion of this holy Bishop by reaſon the Councel of Trent vſeth almoſt the ſame words to inſtruct the faithfull, *that the*

Tract. 28. in Joan. ſerm. 27. de verbis Apoſtoli.

Cõc. Trid. ſeſſ. 22. c. 3.

Church offers not the Sacrifice vnto the Saints, but to God alone, who hath crown'd them: and that the Prieſt doth not adreſſe himſelf to S. Peter or S. Paul ſaying: I OFFER VNTO YOV THIS SACRIFICE, *but prayſing God for their victories, he implores their aſſiſtance, to the end that they, whoſe Commemoration we celebrate vpon Earth, may be moued to pray for vs in Heauen.* This is the manner wherein we honour the Saints, to obteyne graces and benefits from God by their Mediation, and the cheifeſt of thoſe fauors we hope to procure is that of being inabled for their imitation, to which we are excited by contemplation of their

their admirable precedents, and by the honour we pay in the preſence of God to their bleſſed memories.

Whoſoeuer ſhall rightly conſider the doctrine we haue propoſed, will be forced to auowe, that as we ſubſtract from God none of the perfections peculiar to his infinite eſſence, ſo we doe not aſcribe to Creatures any of thoſe properties or operations the which can not ſort but with God alone: which doth ſo abſolutely diſtinguish us from Idolaters, that we can not conceiue vpon what ground they lay that imputation.

And when the Pretended Reformers obiect, that in our addreſſing our prayer to

Saints, and in honouring them as if they were preſent all ouer the earth, we attribute to them a kind of Immenſity, or at leaſt the knowledge of the ſecret of harts, which appears reſerued ſingly to God by ſo many teſtimonies of the Scripture; in this obiection they doe not apprehend our doctrine right: for in fine abſtracting from the ground we may haue to attribute to the Saints ſome certain degree of knowledge of ſuch occurrencies as paſſe amongſt vs, or euen of our ſecret thoughts, it is euident, that it is no eleuation of the creature tranſcending its condition, to affirme that it hath ſome notion of things by the light which God in-

fuſeth by his communication. The example of the Prophets atteſts this clearly, God hauing vouchſafed to diſcouer to them future euents, although they ſeeme to be reſerued, much more ſpecially, to the Omniſcience of God.

But beſides this, neuer any Catholique conceiued that the Saints by themſelues did diſcerne our wants, nor euen the deſires for which we addreſſe particular prayers. The Church is content to teach, concurrently with all Antiquity, that ſuch prayers are very beneficiall to thoſe who practiſe them, whether the Saints apprehend them by the miniſtery & commerce of Angels, which, according

to the profeſſion of the Church, know what paſſeth amongſt vs (as being appointed by God's order as miniſtring ſpirits to concurre in the worke of our Saluation) or be it that God himſelf acquainteth them with our deſires by a ſpeciall reuelation ; or be it that God reueileth to them that ſecret in his diuine eſſence, wherein all truths are comprehended : ſo that the Church vpon theſe different manners hath not determined by which of them God is pleaſed to make this communication to his Saints.

But by what means ſoeuer this knowledge is imparted, it is very certain that it is farr from aſcribing to the

creature any of the diuine perfections, as the Idolaters did, ſince it doth not permit our attributing euen to the greateſt Saints any degree of excellence, which is not deriued from God, nor acceptableneſſe in his eyes, but as deriued from their virtues, nor any virtue but what is the free guift of Grace, nor any information of humane paſſages but ſuch as God is pleaſed to communicate, nor any capacity to aſſiſt vs, but only by their prayers, nor in fine any felicity, but by a perfect ſubmiſſion and conformity to the diuine pleaſure.

It is therefore moſt certain that vpon penetration into our interior ſentiments

directed to the Saints, it will be euident that we doe not raiſe them aboue the condition of Creatures, and from this ground one ought to be poſſeſſ'd of the true nature of that honour and reuerence which is intended by our exterior demonſtrations, the apparent religious offices being appointed to teſtify the interior ſentiments of our minds.

But by reaſon that the honour which the Church offers to Saints appeareth moſt notoriouſly before their Images, and their holy Reliques, it is requiſite to explaine the Churches ſyncere doctrine in this Religious Act.

V. *Images and Reliques.* In point of Images the Councel of Trent forbids

expreſſely *to beleeue any Diuinity or power in them, for which we ought to reuerence them, or to ſue for any fauor, or to place any confidence in them* : and ordains that *all the honour should relate to the Originalls they repreſent.* Conc. Trid. ſeſſ. 25. decr. de Inuoc. &c.

All theſe words of the Councel are ſo many characters which ſerue to diſtinguish vs from Idolaters, ſince we are ſo farr from beleeuing with them any Diuinity reſiding in the Images as we attribute no virtue to them, but this, of exciting in vs the remembrance of their originalls.

Vpon this it is that the honour we render to Images is grounded : for example, can one deny that the

figure of IESVS-CHRIST crucified, when we behold it, doth not excite a more liuely remembrance of him *who* Gal. 2. *loued vs ſo as to deliuer himſelf vp to death for vs?* As long as the preſent Image poſſeſſing our eyes entertains ſo pretious a notion in our minds, we are moued to expreſſe by ſome exterior markes, the feruor and extent of our gratitude, and we declare by our humiliation before the Image how profound our ſubmiſſion is reſpectiue to the Original. Wherefore ſpeaking ſtrictly according to the ſtyle of the Church, when we render any honour to the Image of an Apoſtle or Martyr our ayme is not ſo much to ho-

nour the Image, as the Apoſtle or Martyr in preſence of the Image. To this purpoſe the Roman Pontifi- Pontific. Rom. de Benedict. call declareth, and the Coun- Imag. cell of Trent expreſſeth the ſame intent, when it ſaith, *that the honour we render to* Cõc. Trid. Seſſ. 25. *Images, is ſo referr'd to the* dec. de In- *Originalls, that by the means* uoc. &c. *of the Images we kiſſe, and before which we kneele, we adore* CHRIST IESVS, *and honour thoſe Saints which they repreſent to vs.*

In fine we cleerly diſcerne in what Spirit the Church honoureth Images, by the honour it renders the holy Croſſe, or the booke of the Goſpel. All the world ſees cleerly that before the Croſſe the Church adoreth him *who*

1. Pet. 2. *did beare our ſinn's vpon that wood*; and that when her children bow their heads before the bookes of the Goſpel, when they ſtand vp in reſpect at theyr paſſing by them, and kiſſe them reuerently, all this honour terminateth in the Eternall Verity which is expoſed. to vs by that Inſtrument.

There muſt then be very little equity in calling Idolatry that Religious ſentiment, which moueth vs to vncouer and bow our heads before the Image of the Croſſe, in reflection vpon him, who was crucyfi'd for our ſakes; and one muſt be ſtarke blinde, not to diſcerne the extreame difference between thoſe who confided in Idols,

vpon this opinion, that ſome Diuinity or ſome virtue was at is were faſtned vnto them: and them who profeſſe, as we doe, that they intend not to make any vſe of Images, but ſimply to raiſe their ſpirit vp to heaven with the intent of honouring CHRIST IESVS, or his Saints, and in them God himſelf who is the author of all grace and Sanctification.

Vnder the ſame notion, the honour we pay to Reliques is to be apprehended, following the ſtepps of the primitiue Ages; and if our Aduerſaries did reflect, that we conſider the bodies of Saints as hauing bin victimes to God either by Martyrdome, or Pennance, they

would not conceiue that the honour we render them, vpon this motiue, can depart or remoue vs from that we owe to God himſelf.

And we may ſay in generall, that if they would comprehend in what manner the affection we beare to ſome one body extendeth (without deuiding it ſelf) to his children, to his freinds, and ſucceſſiuely by degrees to all that repreſents that perſon, to all that remains of him, or any thing that receiueth the memory of him; if they did comprehend that our honouring makes ſuch a progreſſ, ſince in effect our honouring is nothing elſe but *loue mixt with feare and reſpect*; in fine if

they did comprehend that all the exterior worship of the Catholique Church riſeth, and ſpringeth in God himſelf, and that it reuerts thither, they would neuer ſuſpect that thoſe Religious acts (which God alone doth animate) could provoke his iealouſy. They would perceiue the quite contrary, and find that if God, as iealous as he is of the loue of men, doth not account that we deuide between him and the Creature when we loue our Neighbour for his ſake: the ſame God, as iealous as he is of the duties of his ſeruants, doth not conceiue them to share or part the worship which they owe to him alone, when from the

motiue of the dutys they owe him, they honour those who haue bin honoured by himself.

Yet true it is that as the sensible markes of reuerence are not all of absolute necessity, the Church, without any alteration in the Doctrine, may haue extended more or lesse those exterior practises, suting to the diuersity of times, places, and other occurrencies, not intending that her children should be seruilly subiected to visible matters, but only that they might be excited, and as it were aduertised by their means to apply themselfs to God, to offer him in spirit and truth that reasonable and due seruice he expecteth from his creatures.

It may eaſily be diſcerned by this Doctrine with how much truth I have aſſerted, that a great part of our Controverſies would vanish by an only right vnderſtanding of termes, if theſe were diſcuſſed with Charity; and if our Aduerſaries did conſider calmely the precedent explications, which comprehend the expreſſe Doctrine of the Councel of Trent; they would forbeare to obiect to vs that we injure the Mediation of CHRIST IESVS, and that we inuoke Saints, adore Images in a manner peculiar to God himſelf. It is granted by reaſon that in ſome ſenſe Inuocation, Adoration, and the name of Mediator are competent only to God

and CHRIST JESVS, that it is eaſy by a perverſe vſe of thoſe termes, to traduce our Doctrine and render it odious; but if they are ingenuouſly receiued in that ſenſe we haue exhibited, theſe obiections looſe all their force; and if there remayne in the minds of the Pretended Reformers any leſſe important difficultyes, naturall equity and ſyncerity will oblige them to auowe themſelues ſatisfy'd in the principall exceptions.

Beſides this, there is nothing more vniuſt then to charge the Church with the ſtating of all piety in this deuotion to Saints, ſince as we haue already euinced, the Councel of Trent iudgeth

it ſufficient to informe and teach Catholiques that this practiſe is *Good & Vſefull* without advancing it further, ſo that the Churches intent is, to condemn ſuch as reiect this practiſe either by Contempt or Miſconſtruction: and the Church is obliged to condemn them by reaſon that she ought not to indure the condemning of ſalutary and uſefull practiſes, nor that a Doctrine, which all Antiquity hath authoriſed, should be reiected by the Nouelliſts Doctors.

VI. *Iuſtification.*

The matter of iuſtification will manifeſt yet a greater light how many difficulties may be avoyded by a ſyncere expoſition of our opinions.

Thoſe who are never ſo little acquainted with the hiſtory of the Pretended Reformation can not be ignorant, that thoſe who were the firſt Authors of it, did propoſe this Article to all the world as the principall, and as it were the moſt eſſentiall ground of their ſeparation; ſo that this ſeemes the moſt neceſſary point to be rightly underſtood.

Conc. Trid. Seſſ. 6. cap. 9. Firſt we beleeve *that our ſinns are forgiuen freely by the divine mercy for* JESVS-CHRIST'S *ſake*: theſe are the expreſſe termes of the Councel of Trent, which addeth further that *we are ſaid to* ibid. c. 8. n *be iuſtified freely, becauſe none of thoſe things which precede our iuſtification, either*

our faith or our works, can merit this grace.

And by reaſon the holy ſcripture explains to us the remiſſion of our ſinns expreſſing it ſome times, by ſaying that God couers them; and others, that he takes them quite away and effaceth them by the grace of the holy Ghoſt, which renders vs new creatures, we conceiue that we are to combine all theſe expreſſions to forme a compleate Idea or notion of the iuſtification of a ſinner; we doe therefore beleeue that our ſinns are not only couered, but intirely effaced by the blood of CHRIST IESVS, and by the grace by which we are regenerated: and this

perſwaſion is ſo farr from detracting from that image we ought to frame of the merit of that blood, as quite contrary it indeareth and eleuateth the value of it; for by this meanes the righteouſnes of Chriſt is not ſimply imputed, but actually imparted to the faithfull, by the operation of the holy Ghoſt, in ſo much as they are not only imputed, but euen rendered righteous by the grace of Chriſt.

If our righteouſnes were only in the ſight of man, it would not be the operation of the holy Ghoſt: it muſt then be iuſtice euen before God, ſince it is God himſelf who produceth it in vs by an effuſion of his charity vpon our harts.

It is notwithſtanding but too true that *the flesh luſteth againſt the ſpirit, and the ſpirit, againſt the flesh:* and *we all offend in many things.* Wherefore albeit our righteouſnes be a true one, by the infuſion of Charity, yet is it no perfect one by reaſon of the combat between it & our concupiſcence: ſo that the ſighing and ſorrowing of a ſoule repenting her ſinns, performes the moſt neceſſary duty of Chriſtian righteouſnes, which obligeth vs to confeſſe with S. Auguſtin that our righteouſnes in this life conſiſts rather in the remiſſion of our ſinns, then in the perfection of our virtues. Gal. 5. 17. Iac. 3. 2.

VII. *Merits of good workes.*

Wherefore as to the point of Merit imputed to our

workes, the Catholique Church teacheth *that Eternall life ought to be proposed to the children of God, both as a Grace mercifully promised by the meanes of our Sauior* IESVS CHRIST, *and as a Reward which is faithfully rendred to their good workes, and to their deserts in virtue of that promise*: these are the expresse termes of the Councel of Trent; but least the pride of humane nature should be flattered by the opinion of a presuming Merit, the same Councel determineth, that all the worth and value of Christian good workes is deriued from that sanctifying grace, which is freely conferr'd vpon vs in the name of CHRIST IESVS,

Concil. Trid. Sess. 6. c. 16.

and that is an effect of the continuall influence of that diuine head vpon his depending members.

True it is indeed that the exhortations, the promiſes, the menaces, and reproaches of the Goſpel doe declare ſufficiently, that we are to worke our ſaluation by the motion & actings of our own wills, concurring with the Grace of God which aſſiſts vs, but it is a fixt principle that free will can performe nothing in order to Eternall beatitude, but by the ſame degrees it is moued and eleuated by the holy Ghoſt.

Whereupon the Church knowing that it is the holy ſpirit which worketh in vs

by his Grace all the good we doe, ſhe ought to reſt perſwaded that the good workes of the faithfull are very acceptable to God, & of great eſtimation in his ſight, and ſhe doth rightfully vſe the terme of Merit concurrently with all Chriſtian Antiquity, cheefly to ſignify the value & dignity of our workes, which we performe by the motion of his Grace. But by reaſon all their ſanctity is deriued from God, who workes them in vs, the ſame Church hath receiued from the Councel of Trent, as the Doctrine of the Catholique Faith, this ſaying of S. Auguſt. that God crowns his own Gifts when he crowns the Merits of his ſeruants.

We

We intreate all ſuch as loue truth & peace to be pleaſed to read the whole context of the Councel of Trent's words, that they once be diſabuſed, and deliuered from thoſe wrong impreſſions, which are ſuggeſted to them, of our Doctrine. *Notwithſtanding we diſcerne cleerly* (ſay the fathers of that Councel) *that the holy ſcriptures eſteeme ſo much Good woorks, that* IESVS-CHRIST *himſelf promiſeth, that a cupp of cold water giuen a poor body, ſhall not want its reward: and that the Apoſtle declareth, that a moment of light payne ſuffered in this world, ſhall produce an Eternall weight of glory; yet God forbid that a* Cõc. Trid. ſeſſ. 6 c. 16.

Christian should truſt & glory in himſelf, and not in our Lord, whoſe goodneſſ towards Man is ſo aboundant, that he allowes his own Guifts to them to be accounted their Merits.

This Doctrine is ſpread through the whole Councel which teacheth in an other ſeſſion, that *we who are not ſufficient to doe any thing alone by our ſelues, can doe euery thing by him who inableth vs; ſo that Man hath nothing wherein he can glorify himſelf, nor any cauſe to confide in himſelf, but that all his confidence and his glorying is in* CHRIST JESVS, *in whom we liue, and in whom we merit, in whom we ſatisfy bearing worthy fruits of repen-*

Seſſ. 14. c. 8.

tance, which deriue their power from him, and by him are offered to God the Father, & in him are accepted by the Father. So that we preferr all our suites, place all our hopes, render all our thanks by our Lord IESVS-CHRIST. We proclaime in a loud voice that we are acceptable to God only in him & by him; and we can hardly conceaue how any other intent or application can be imputed to vs. We fix in him alone so intirely all the hope of our saluation, as we present to God euery day those words in the Sacrifice: *Vouchsafe ô God to graunt vnto vs sinners, your seruants, who hope in the multitude of your Mer-*

cys, ſome part and fellowship with your bleſſed Apoſtles and Martyrs..... into which we humbly beg to be admitted, not conſidering our Merit, but forgiuing vs by your Mercy, for our Sauiour's ſake CHRIST IESVS.

Shall the Church neuer be able to perſuade her children, now become her ennemies, neither by the explication of her Faith, nor the deciſions of her Councells, nor by her moſt ſolemn prayers preſented in her Sacrifices, that she doth not owne any life, nor conceaue any hope, but in the merits of IESVS-CHRIST alone; and this hope is ſo powerfull, that it imprints in the children of God, who walke

faithfully in his ways, *that peace which passeth all vnderstanding*, as the Apostle assures vs. But yet although this hope be stronger then the promises or menaces of the world, and be sufficient to calme the terror of our conscience, yet doth it not suppresse intirely our feare, by reason that, though we are assured that of himself he neuer doth abandon vs, we can neuer be certain that we shall not depart from him by our own faylings in reiecting his inspirations: and God hath bin pleased to temper & allay by this sauing feare, that confidence he inspireth into his children: for as S. Augustin saith, such is our weakenesse in this seate Phil. 4. 7.

of perills & temptations, that an entire assurance would produce in vs slackness and presumption; whereas this fear, which in the Apostle's
Phil. 2. 12. mind *makes vs worke our saluation with fear and trembling*, renders vs more vigilant, and moueth vs to fasten our selues by an humble dependance on him
ibid. 13. *who worketh in vs by his grace the will, and the acting according to his good pleasure* as the same S. Paul declares vnto vs.

This is what is most necessary to be held and practised in the Doctrine of iustification, and our Adversaries must be very vnreasonable, and perverse not to confesse that this Doctrine is sufficient to in-

ſtruct Chriſtians in their duty of attributing to God by CHRIST IESVS all the glory of their ſaluation.

If the Pretending-Reformers after this expoſition fly vnto nice & ſubtile queſtions, it is not amiſſe to aduiſe them that, it is not now proper to raiſe, or inſiſt vpon needleſſe difficultys, reflecting vpon what they haue condeſcēded vnto, towards an vnion with the Lutherans; and what they have graunted to their own fraternity in the points of Grace & Predeſtination. That proceding ought to have inſtructed them to reſtrain & confine their inquiries, in this matter, to that ſingly which is of abſolute neceſſity

to eſtablish the foundation of Chriſtian piety.

And if they could once reſolue to bound themſelues within thoſe limits they would quickly be ſatisfied,& ſoone would deſiſt from their obiecting to vs our nullifying the Grace of God by our aſcribing all to good workes: ſince we haue euindenced to them in ſo cleer termes of the Councel of Trent theſe three points ſo deciſive in this matter, viz. *That our ſinns are pardon'd by pure mercy for* CHRIST JESVS *his ſake. That we owe vnto a free & gracious liberality the righteouſneſſe infuſed into vs by the holy Spirit. And that as many good workes as we performe, are ſo many free guifts of grace.*

And we cannot but confeſſe that the moſt Learned of their party doe not now contend ſo much in this point as they did at the beginning of the Schiſme, and there are few that will not auowe, that a Separation ought not to haue bin made vpon this Controverſy. But if this ſo important difficulty, in the point of Iuſtification, of which their firſt Authors raiſed their ſtrongeſt fort, is no longer accounted ſo capitall by the moſt intelligent and ſufficient perſons of their party, we deſire them to reflect, what iudgment ought to be made of their Separation, and how much we might hope a Reconciliation, if they would raiſe their

minds from vnder all prepoſſeſſion, and renounce the ſpirit of Contention.

VIII. *Satisfactions, Purgatory, & Indulgences.*

It will not be amiſſe that I explaine further in what manner we conceaue our ſelues capable to ſatisfy God by his Grace, in order to the leauing no doubt or ſcruple in this matter.

The Catholiques doe vnanimouſly profeſſe & teach that CHRIST IESVS only, God & Man vnited, was ſufficiently qualifyed, by the infinite dignity of his perſon, to make ſatisfaction for our ſinns; but hauing ſuperaboundantly ſatisfyed, he had power to apply vnto vs an entire abolition, without reſeruing any punishment: or by commutation of a grea-

ter into a leſſer penalty; that is, exchanging an Eternall paine into Temporall ſufferances: and by reaſon that this firſt ſort of mercy is the moſt compleat, and moſt ſuting to his goodneſſe, he hath taken that courſe in our Baptiſme: but we maintaine that he vſeth the ſecond manner in the remiſſion he graunteth to thoſe, who after Baptiſme relapſe into ſin, being in a manner forced to it by the ingratitude of thoſe who haue abuſed his guifts: ſo that ſuch offenders are condemned to ſome temporall paines, although the Eternall punishment be remitted.

But from hence it ought not to be inferr'd that IESVS-

CHRIST hath not fully ſatisfyed for vs, but rather the contrary, viz, that he hauing purchaſed an abſolute right and title of propriety in vs, by the infinite price of his blood pay'd for our ſaluation, he graunteth our pardon with what condition, and vnder what law and reſeruation he pleaſeth to impoſe.

We should be very vngratefull & iniurious to our Sauiour, should we preſume to queſtion the infiniteneſſe of his merit by this pretext, that hauing pardoned vs the ſin of Adam, he did not deliuer and free vs at the ſame tyme from all the conſequences of it, leauing vs ſtill ſubiect to death, and to ſo-

many corporal and ſpiritual infirmities, vnto which that ſin hath ſentenced vs. It is ſurely grace enough that IESVS-CHRIST hath once pay'd the price for which we ſhall one day be deliuered from all the miſeries which oppreſſe vs; it is our part to receiue with humility and gratitude euery part of his benefit, conſidering the motion whereby he is pleaſed to carry on our deliuerance in that order his wiſedome hath deſigned for our happineſſe, and for a more euident manifeſtation of his own Iuſtice and Mercy.

And for the like reaſon we ought not to maruaile if he who hath giuen vs ſo eaſy a deliuery by Baptiſme

becomes more ſeuere to vs after we haue violated our holy promiſes, made vpon that remiſſion; and it is not only iuſt, but euen beneficial to vs, that God forgiving vs the ſin, and remitting the Eternal punishment we haue incurr'd, should impoſe ſome temporal penalty to reteyn vs within our dutyes, leaſt we being deliuered too ſoone from the bonds of his iuſtice, we should abandon our ſelues vnto a temerarious confidence, abuſing the facility of his Indulgence.

It is therefore in order to our diſcharging that obligation that we are ſubiected to ſome workes of Pennance, which we are bound to performe in the ſpirit of

humility & repentance; and the neceſſity of theſe ſatisfactory workes, was the motiue that induced the primitiue Church to impoſe vpon Penitents thoſe pennances called Canonical.

So that when the Church inflicteth vpon ſinners paynfull & laborious iniunctions, and they vndergoe them with humility, that act we call Satisfaction: and when either in regard of the zeale and feruor of the Penitent, or other good workes performed, which the Church hath preſcribed, ſhe releaſeth ſome part of the Pennance, which was owing, this remiſſion is call'd Indulgence.

The Councel of Trent propoſeth no more to our Faith Seſſ. 25. decr. de Indulg.

then this in point of Indulgences, *that the power of granting them hath bin giuen the Church by* CHRIST IESVS, *and that the vse of them is very beneficial*; whereunto the Councel addeth; *that the grant of them ought to be dispensed with caution, least the Ecclesiasticall discipline should be weakned, and eneruated by an excessiue facility*; which aduice declareth that the manner of disposing of Indulgences appertaineth to Church-discipline.

Such as depart out of this world in Grace & Charity, but yet owing those sufferances, which the Diuine Justice hath reserued, discharge them in the next

life, and this perſwaſion hath obliged all the Chriſtian Antiquity to offer prayers, almes, and ſacrifices for the faithfull departed in the peace and communion of the Church, with an aſſured faith that ſuch ſufferers may be eaſed by theſe applications: this is what the Councel of Trent propoſeth to be beleeued concerning the ſoules deteyned in Purgatory, without determining the ſpecial manner of their paines, or declaring any thing vpon many the like debates, vpon which the holy Councel aduiſeth a great referuednes, blaming ſuch as expoſe what is not only vncertain, but may be vnſound.

This is the holy and the harmeleſſe Doctrine of the Catholique Church in point of Satisfactions : from the mis-conſtruction whereof ſo many wrongfull imputations have bin caſt vpon her ; and if after this explanation the Pretended-Reformers doe obiect to vs the detracting from the ſatisfaction made by IESVS-CHRIST, they muſt needs haue forgot what we haue profeſſed to them, that our Saviour hath pay'd the entire price of our Redemption, and that there is nothing wanting in the value, ſince it is in it ſelf infinite, and that the reſervation of thoſe payns, we have afferted, proceeds not from any diſproportion in this payment, but from a certain

order Christ hath designed, to restraine vs by iust apprehensiõs, and healthfull discipline.

And in case they should yet obiect to vs the beleefe that we are sufficient of our selues to satisfy for some part of the paine due to our sinns, we may reply with great assurance, that the contrary is manifested by those maximes we haue established, since they proclaime cleerly that our whole Saluation is but a worke of Grace & Mercy: that what we act by the Grace of God is no lesse to be ascribed to him then what he effecteth singly by his absolute pleasure: and in fine whatsoeuer we present him, belongs no lesse to him then what he freely bestows vpon vs: to which we must

Parum me mouent quæ in veterum scriptis de Satisfactione passim occurrunt; video quidem eorum non-

adioyne (in conformity to the whole ancient Church) this profession; that what we terme Satisfaction is but in effect an application of the infinite Satisfaction pay'd by CHRIST IESVS.

nullos (dicam simpliciter, omnes ferè quorum libri extant) aut in hac parte lapsos esse, aut nimis asperè ac durè locutos. Calu. Inst. l. 3. cap. 4.

This same consideration ought to appease those who seeme offended when we affirme that fraternal charity, and the Communion of Saints is so acceptable to God, that he doth often receaue euen the Satisfactions we offer one for another. It seemes these Pretending Reformers doe not conceaue how intirely, whatsoeuer we are, belongs to God, nor how much all those regards which his goodnes produceth in fauour of the faithful, who are mem-

bers of CHRIST IESVS are neceſſarily relating to that Divine head. But ſurely ſuch as haue read and conſidered that God himſelf inſpired into his ſervants the zeale of afflicting themſelues, by faſtings, and other mortifications, not only for their own ſinns, but for thoſe alſo of the whole land where they liued, wil not wonder if we affirme, that God being moved by the pleaſure he takes, to gratify thoſe he vouchſafeth to call his freinds, doth mercifully accept the humble Sacrifice of their voluntary mortifications for an abatement of thoſe punishments he had deſigned for his criminal poeple: which declareth, that being ſatisfyed by one part, he will be

ſoftned & ſweetned to the other, honouring by this means his ſonne CHRIST IESVS in the communion of his members, and in the holy ſociety of his myſtical body.

IX. *The Sacraments.*

The order of our Doctrine requireth that we expoſe in the next place that of the Sacraments, by which the merits of our Sauiour CHRIST are apply'd vnto vs. And ſince the diſputes we haue in relation to them (excepting that of the Euchariſt or Communion) are not perſued with much heate, we will in the firſt place cleare in few words the principal difficulties which are obiected concerning the other Sacraments; reſerving that of the Bleſſed

Sacrament for the laſt, as the moſt important.

The Sacraments of the new Alliance are not ſimply holy ſignes, which doe but ſignify the Grace of CHRIST, nor only ſeales which confirme it, but alſo inſtuments of the holy ſpirit, which ſerve to apply it vnto vs, and which confer Grace by the virtue of the words pronounced, and the exteriour action apply'd vnto vs, in caſe we interpoſe no impediment by our own indiſpoſition.

When God annexeth ſo great a Grace vnto exteriour ſignes, which in their own nature hold no proportion with ſo admirable effects, he ſignifieth to vs cleerly, that

beſides what we can confer to it by our interiour contribution, there is required a ſpecial intervention of the holy ſpirit to effect our ſanctification, and a ſingular application of our Sauiour's merits, which are imparted to vs by the Sacraments. So that this Doctrine can not be reiected without iniuring the Merits of CHRIST JESVS, and detracting from the efficacy of the diuine power in our Regeneration.

We acknowledg ſeauen ſignes, or ſacred ceremonies eſtabliſhed by CHRIST JESVS, as the ordinary meanes & inſtruments of ſanctification and perfection of the new man. Their diuine inſtitution is extant in the holy ſcripture, either

either by the expreſſe words of CHRIST, who eſtabliſhed them ; or by that Grace, which, by teſtimony of the ſame ſcripture, is annexed vnto them, and inferreth neceſſarily God's ordayning them.

By reaſon that infants can not ſupply their own want of Baptiſme, by the acts of Faith, Hope, and Charity, nor by their vows & deſire of receauing this Sacrament, we beleeue that if they doe not actually receaue it, they haue no part of communication of the Grace of our Redemption, and conſequently dying in Adam, they haue no part in JESVS-CHRIST. *Baptiſme.*

It is fitt to obſerue here,

that the Lutherans concurr with the Catholique Church in holding the abſolute neceſſity of Baptiſme for Infants, and withall wonder that any one hath preſumed to deny a truth, which no one before Caluin had euer dared to call in queſtion, ſo deeply was it imprinted in the minds of all the faithful.

Notwithſtanding this, the Pretended-Reformers make no ſcruple willfully to lett their children dye, as the Infidels doe, without bearing any marke of Chriſtianity, and depriued of all the grace that belongs to it, if the death of the child happen before the day of their Congregation.

The impoſition of hands practiſed by the Apoſtles (in order to the confirming & fortifying the faithfull againſt perſecutions, deriuing the principall efficacy from the internall deſcent of the holy Ghoſt & the infuſion of his guifts) ought not to haue bin reiected by our Aduerſaries, vpon this pretext, that the holy ſpirit doth no longer deſcend viſibly vpon vs, no more then it is by all the Chriſtian Churches, who haue religiouſly continued it euer ſince the Apoſtles, and make vſe alſo of the holy Chriſme, to demonſtrate the virtue of that Sacrament by a more expreſſe and ſenſible repreſentation of the interiour

Confirmation. Act. 8. 15. 17.

Vnction of the holy spirit.

Pennance and Sacramentall Confession.

We beleeue CHRIST IESVS hath bin pleased to ordaine that those who haue subiected themselues to the Authority of the Church by their Baptisme, and after this engagement haue transgressed the lawes of the Gospel, should be bound to vndergoe the iudgment of the same Church at the tribunal of Pennance, where she doth exercise the power conferr'd vpon her to remitt, or to reteyn sinns. The termes of the commission granted to the Churches Ministers to absolue sinns are so large and general, that without great temerity the power can not be restreyned only vnto publick and notorious

Math. 18. 18.
Io. 20. 23.

offences: and when they pronounce Abſolution in the name of CHRIST JESVS, ſince they doe but follow the expreſſe termes of their commiſſion, the ſentence is reputed as giuen by CHRIST himſelf, in whoſe place they are appointed as Iudges. It is this inuiſible High-Prieſt who abſolueth interiourly the Penitent, whilſt the Prieſt exerciſeth the exteriour miniſtery.

This Penitentiall iudicature being ſo neceſſary a curbe for our licentiouſneſſe, ſo aboundant a ſpring of pious and prudent aduiſes, ſo ſenſible a conſolation to ſoules afflicted for their ſinns, when Abſolution is not only declared to them

in generall termes (as the Proteſtant Miniſters doe practiſe) but giuen them in particular, and the Penitent effectualy abſolued by the commiſſion of CHRIST IESVS, vpon a perfect examination, and a right vnderſtanding of the caſe, we can not poſſibly beleeue that our Adverſaries can contemplate ſo many good conſequences, without reſenting their loſſe, and feeling ſome shame of ſuch an abuſiue Reformation, which hath abrogated ſo holy, & ſo beneficial a practiſe.

Extreame-Vnction. Iac.5.14.15.

The holy Ghoſt hauing annexed vnto Extreame-Vnction, by the teſtimony of S. Iames, an expreſſe promiſe of remiſſion of ſinns, and eaſe vnto the ſick party,

there is nothing wanting vnto this moſt holy ceremony, towards the cõſtituting it a true Sacrament. We muſt only obſerue that, according to the Doctrine of the Councel of Trent, the ſick are more releeued in reſpect of their ſoules then their bodyes; and the ſpiritual benefit is alwayes the principal ayme & obiect of the new law; it is that alſo we ought abſolutely to expect from this holy Vnction, ſuppoſing we are rightly diſpoſed for it; whereas our corporal eaſes and releifs in our infirmitys are afforded vs, only as relating to our eternal health, according to the ſecret and hidden diſpoſitions of Diuine Prouidence, and the ſeueral

Seſſ. 14. c. 2 de ſac. Extr. Vnct.

degrees of preparation and faith, which are already acting in the ſoules of the faithful.

Marriage When we ſhall ſeriouſly cõſider, that IESVS-CHRIST hath induced a new forme into the ſtate of Marriage, reducing this holy ſociety vnto
Math.19.5. two perſons immutably & indiſſolubly vnited; when we ſhall reflect that this inſeparable coniunction is made
Eph.5.32. the ſigne of his Eternall vnion with his Church, we ſhall find little difficulty to comprehend that the Marriage of the faithfull is accompanied with the Grace of the holy Spirit, & we will eaſily praiſe the Diuine goodnes, which hath bin pleaſed to ſanctify in this manner

the ſpring and deriuation of our birth.

The impoſition of hands which the Miniſters of holy matters receaue, being accompanied with ſo preſent and actual a virtue of the holy Ghoſt, and ſo intire an infuſion of Grace, is duly reckoned in the number of the Sacraments, and we muſt confeſſe that our Aduerſaries doe not abſolutely exclude the Conſecration of Miniſters, but they reiect it only from the number of the Sacraments, which are *common to the whole Church.* *Holy Orders* 1. Tim. 4. 2. Tim. 1. Con. faith 35.

X.

We are now at laſt come to the queſtion of the Euchariſt, or Bleſſed Sacrament; wherein it will be requiſite to explaine more amply our *Doctrine the Church touching the reall preſence of the Body and Blo-*

od of IESVS-CHRIST *in the Bleſſed Sacrament; & the manner wherein the Church vnderſtands theſe words,* this is my Body.

Doctrine, and yet not paſſing farr beyond the bounds, which we haue preſcribed to our ſelues.

The reall preſence of the Body and Blood of our Lord in this Sacramēt is ſolidy eſtablished by the words of the inſtitution, which we vnderſtand litterally; and there is no more reaſon to aske vs why we tye our ſelues to the proper & litterall ſence, then to queſtion a traueller why he followeth the great high-way. It is their part that reſort to figuratiue ſenſes, and chooſe ſuch by-paths, to shew a reaſon of this their deuiation. As for vs who perceaue nothing in the words which CHRIST IESVS vſed for the inſtitution

of this Myſtery that obligeth vs to take them in a figuratiue ſenſe, we conceaue this reaſon ſufficient to ſettle and determine our receauing them in their proper and litterall ſignification. But we find our ſelues yet more ſtrictly tyed vnto it, when we conſiderately examine the intention of the ſonne of God in this myſtery, which I will explaine in the cleereſt, and eaſieſt termes I can poſſibly, and by ſuch principles as I conceaue our Aduerſaries can not diſagree in.

I ſay then that theſe words of our Sauiour *Take, and eate, this is my Body giuen for you*, ſhew vs, that as the ancient Iews did not Math. 26. Luke 22.

ſimply vnite themſelues in ſpirit vnto the immolation or killing of the victimes which were offered for them, but did effectually eate of the Sacrificed flesh, which was a ſigne of the part they had in that oblation: ſo CHRIST IESVS, hauing made himſelf our Offering, did intend we should *really* eate the flesh of this Sacrifice, to the end this actual communication of that adorable flesh should remayne a perpetual teſtimony to euery one of vs in particular, that it was for our ſakes he aſſumed, and for vs he ſacrificed his mortal flesh and blood.

God had forbiden the Ie-
uit. 6. 30 ws to eate of the Sacrifice

which was à Sin-Offering, with intent to teach them that true expiation of crimes was not obteyned in the Law, nor by the blood of beasts. All the poeple stood as it were interdicted by this restraint, not being capable to partake actually of the remission of sinns. Now, for the quite contrary reason, it was requisit that the Body of our Sauiour, the true Host offer'd vp for sin, should be eaten by the faithful, in order to the teaching them by this true eating that the forgiuenes of sinns was accomplished in the New Testament.

God did likewise forbid the people of the Iews the eating of blood; and one of

the reaſons of this reſtraynt was, *that the blood is giuen for the expiation of our ſoules.* Quite contrary our Sauiour propoſeth the drinking of his Blood, *becauſe it is shed for the remiſſion of ſinns.* So that the eating of the Flesh & drinking the Blood of the Sonne of God at the holy table is as Reall, as Grace, the expiation of ſinns, and the participation of the Sacrifice of CHRIST IESVS is actual and effectiue in the New Alliance:

Leuit. 17.11

Math. 26. 28.

Notwithſtanding which truth, by reaſon he intended to exerciſe our Faith in this Myſtery, and at the ſame time to deliuer vs from the horror of eating his Flesh, and drinking his Blood in

their own kinds, it was fit and convenient to exhibite them unto us couered under an other ſpecies. But if theſe conſiderations did oblige him to ordaine our eating the Flesh of our Offring in a different manner from that of the Iews, yet he ought not in that reſpect to depriue vs of the Reality and the Subſtance of it.

It is apparent therefore that to accomplish the figures of the old Law, and to putt vs in actual poſſeſſion of that Victime offred for our ſinns, CHRIST IESVS did deſigne the giving vs Realy & truly his Body and Blood; which point is ſo euident, that our Aduerſaries themſelues deſire we should be perſwa-

ded, they haue the ſame beleefe as we profeſſe, ſince they doe continually preſſe & vrge to vs, their not denying the true and Real participation of the Body and Blood of CHRIST in the Euchariſt; which pretence of theirs we will examine in the ſequent diſcourſe where we conceaue it will be proper to expoſe their ſentiments, after hauing fully explicated the beleefe of the Church. In the meane tyme we may conclude, that if the faire and natural ſignification of the words, vſed by the ſonne of God compelleth them to graunt that his expreſſe intention was to giue Really his Flesh when he ſaid, *This is my body*, they ought not

to wonder, that we can not conſent to the vnderſtanding theſe words as ſpoken meerly in a figuratiue ſenſe.

And ſurely the ſonne of God who was ſo carefull to explaine to his Apoſtles what he taught vnder the vailes of parables and figures, hauing ſaid nothing in this point to explaine himſelf further, ſeemes cleerly to haue left theſe words in their natural ſignification. I know that our Aduerſaries pretend, that the matter it ſelf explains ſufficiently the meaning, becauſe, ſay they, it is cleer that what he expoſeth, is but Bread and Wyne; but the cloude of this argument vanisheth, when we reflect that he who ſpeaketh

is of an Authority which ought to ouerrule our ſenſes, & hath an Omnipotẽce tranſcending all nature. It is no harder for the ſonne of God to effect his body's preſence in the Euchariſt, ſaying, *This is my body*, then to cure a woman of her infirmity
Luke 13.12. by ſaying, *Woman thou art freed from thy infirmity*; or to preſerue the Centurion's
Io. 4. 50. ſonne by ſaying, *Thy ſonne liueth*; or in fine to effect the forgiuenes of the ſinns of the bed-rid paralytique by
Math. 9. 2. uttering only, *Thy ſinns are forgiuen thee.*

We hauing therefore no reaſon to trouble our ſelues how CHRIST will effect what he ſaith, we fix our beleefe preciſely on his words. He who makes whatſoeuer he

willeth, by his words, effecteth whatſoeuer he ſaith; and it was much eaſier for the ſonne of God to force the laws of nature to verify his word, then it is for vs to conforme our vnderſtandings vnto ſuch violent & ſtrayn'd interpretations, as deſtroy all the laws of diſcourſe.

The laws of language and diſcourſe tell vs that the ſigne which naturally repreſenteth, doth very often take the name of the thing it ſelf, becauſe it is natural to it to recall the idea or image of it into the mind. The ſame hapens to ſignes by inſtitution; but then it is vpon condition that they be receiued and acknowledged for ſignes, and that the par-

ties be accuſtomed to them. But that in inſtituting a ſigne, which of it ſelf hath no rapport to the thing, (as for example a peece of bread to ſignify the body of a man) one should giue it that name without explaining of it, and before agreement made concerning it, as JESVS-CHRIST our Lord did in the laſt ſupper, is a thing vnhear'd of, and whereof we finde no example in holy ſcripture, and I might ſay, none in humane language.

Whereupon the Pretending Reformers themſelues doe not ſo fixe vpon the figuratiue ſenſe which they aſcribe to the words of CHRIST JESVS, as not to acknowledge at the ſame time, that when he vttered thoſe

words, he intended to giue vs Truly his Body and his Blood.

XI. *Explication of the words,* doe this in remembrãce of me.

After hauing propoſed the ſenſe of the Church, touching theſe words, *This is my body*, it is fitt to exhibite her perſwaſion concerning the words which CHRIST did adioyne vnto them, *Doe this in remembrance of me.* It is euident that the intention of the ſonne of God was, to oblige vs by theſe words, vnto a retention and remembrance of the death he had ſuffered for our redemption; and S. Paul concludeth out of theſe very words, that *we announce the death of our Lord* in this myſtery: we muſt not then perſwade our ſelues, that this remembrance of the death of our Lord

Luke. 22. 19. 1. Cor. 11. 24

1. Cor. 11. 26.

excludeth the Reall presence of his Body, but quite contrary, if we consider rightly what we haue here explicated, we shall discerne cleerly that this Commemoration is grounded vpon the Reall presence; for in the same manner as the Iews eating of the Peace-Offerings did reflect that they had bin offer'd vp for them, so we eating the Flesh of CHRIST JESVS our Victime, are bound to remember, that he suffered death for vs. It is therefore the very same Flesh eaten by the faithfull, which not only reuiueth in vs the memory of his immolation, but doth besides confirme to vs that verity. And we are so farr from hauing

reaſon to ſay that this ſolemne Coñemoration IESVS-CHRIST hath ordained vs to make, doth exclude the Reall preſence of his Flesh, that the contrary is euident, that this tender reflexion he would haue vs make at the holy table on him, as offered vp for vs, is grounded vpon his Flesh's being Really receaued, ſince in effect it is not poſſible for vs to forget, that he hath giuen his Body vp in ſacrifice for vs, when we finde that he continueth ſtill to giue vs dayly *that victime* for our orall manducation.

Shall Chriſtians vpon pretence of celebrating in the Supper the Memory of our Sauiour's Paſſion, retrench

from this pious Commemoration that part which is the moſt affectiue and moſt efficacious therein? Ought they not conſider, that CHRIST IESVS doth not command that we should barely remember him, but that we should remember him by feeding on his Flesh and Blood? Lett vs reflect vpon the conſequence, and powerfulnes of the words: Chriſt ſaith not ſimply, as the Pretending Reformers ſeeme to vnderſtand him, that the Bread and the Wine of the Euchariſt should be a *Memorial* of his Body and Blood: but he telleth vs that in doing what he preſcribed, that is, in taking his Body and his Blood we should be

Mindful

Mindful of him. And can there be any thing in effect more powerful to produce in vs the remembrance of it? If children reflect ſo tenderly vpon their father and his kindenes when they approach the tombe where his body is encloſed; how powerfully ought our loue and memory to be excited and indeared, when we poſſeſſe vnder thoſe ſacred couerings, and vnder that myſtical tombe, the Flesh it ſelf of our Sauiour immolated for vs, that liuing and life-giuing Flesh, and this Blood ſtill warme by the feruor of his loue, and full of ſpirit and grace. If our Aduerſaries perſiſt to alledge, that he who commandeth vs to remember

him, doth not giue us his proper Subſtance; we may deſire them to agree amongſt themſelues. They profeſſe not to deny the Reall communication of the proper Subſtance of the ſonne of God in the Bleſſed Sacrament; if their profeſſion be ſerious, if their Doctrine be not a meere deluſion, they muſt needs auowe with vs, that Remembrance doth not exclude all manner of Preſence, but only that which moueth the ſenſes, and ſo their anſwer is the ſame with ours, ſince when we affirme that IESVS-CHRIST is preſent, we accord at the ſame time that he is not exiſting in a ſenſible manner.

And if we are ask'd, the reaſon (we beleeuing, as

we doe, that there is nothing to ſatisfy our ſenſes in this myſtery) why we doe not grant, that it is ſufficient CHRIST IESVS ſhould be preſent in it by our Faith ; we may very eaſily anſwer, & cleare this equivocal demande. It is one thing to ſay that the ſoñe of God is preſent to vs by Faith; and an other to ſay, that we know by Faith that he is preſent. The firſt manner of ſpeaking imports only a Moral preſence, the ſecond doth ſignify a very Reall one, becauſe our Faith is moſt certaine, and this Reall preſence, known by our Faith, ſufficeth to worke in the *iuſt who liueth by Faith* all the effects which I haue ſpecified. Habac. 2. 4.

But to defeate at once all

XII. *Expoſition of the Caluiniſts doctrine about the Reallity.*

the equiuocations, vnder which the Caluiniſts couer their opinions in this point, and to diſcouer at the ſame time how neere they approach to vs, although I haue vndertaken only to deliuer and explicate the Doctrine of the Catholique Church, it will not be amiſſe here to inſert theirs.

Their Doctrine is deuided into two partys or ſects: the one ſpeaks only of the Figure of the Body and Blood: the other of nothing but the Reality of them both; we shall examine in their due orders each one of theſe different parties.

In the firſt place they alledge that this great miracle of the Reall preſence, which we admit, is no way need-

ful : that it ſufficeth for our ſaluation , that IESVS-CHRIST dyed for vs , that this Sacrifice is ſufficiently apply'd by our Faith; and this application is fully certified by the word of God : they and further, that if this word ought to be cloath'd with ſenſible ſignes , the giuing vs ſimple and bare Symboles, ſuch as water in Baptiſme, would haue bin ſufficiēt, without the neceſſity of drawing down from heauen the Body and Blood of CHRIST IESVS.

Nothing ſeemes more eaſy then after this manner to explicate the Sacrament of the Lord's-Supper , and yet our Aduerſaries themſelues haue not iudged that they

ought to reſt and acquieſce in this expoſition. They know that the like imaginations haue drawn the Socinians to deny the miracle of the Incarnation. Thoſe Heretiques alledge that God could haue ſaued vs without going ſo farre about; he had nothing to doe but forgiue our ſinns; he could haue inſtructed vs ſufficiently both in point of Doctrine and Manners, by the Words, and by the Example of a man fill'd with the holy Ghoſt, without being obliged for that effect to make a God of him. But the Caluiniſts, as well as we, haue diſcern'd the weakeneſſe of this argument, which is euident; firſt, by reaſon that it is not our part to de-

ny or assure the mysteries of Religion according to our own iudgment of their being vsefull or vnnecessary for our saluation. God alone is possess'd of the secret, and our part is the rendring them profitable and beneficiall to vs, by beleeuing them such as God promiseth them, and in receauing his graces and fauours in the same manner as he bestoweth them. Secondly, without entring into this question, whether it was possible for God to saue vs by any other meanes then the Incarnation and Death of his sonne, and embroyling vs in that vseleſſe dispute (which the Pretending Reformers debate so teadiously in their schooles) it sufficeth

to haue learnt by the holy ſcriptures, that the ſonne of God hath bin pleaſed to demonſtrate his loue by effects, which to vs are incomprehenſible. This loue was the motiue of that ſo Reall vnion, by which he made himſelf Man. This loue perſwaded him to immolate and offer vp for vs his body as Really as he aſſumed it. All theſe deſignes are conſequent to one an other, and this infinite loue holds the ſame height throughout all the ſtrayns & motions thereof. So that when he ſhall be pleaſed to bring each ſingle child of his (by vniting himſelf to him particularly) to taſt and partake the goodneſſe, which he hath expreſſ'd

to all in generall, he will find meanes to accomplish his will by things as powerfull and efficacious as thoſe which he hath already fulfill'd for our ſaluation. We ought not therefore to wonder at his giuing vnto euery one of vs the Reall Subſtance of his Flesh and Blood. He intends by it to imprint in our harts this verity, that it was for our ſakes that he aſſumed them, and offered them vp in Sacrifice. This preceding goodnes renders all the ſequence eaſy to be beleeued; the order of his myſteries diſpoſeth vs to credit all this, and his expreſſe word doth not allow vs any doubt of it.

Our Aduerſaries did well

diſcerne that ſimple figures and bare ſignes of the Body and Blood would not ſatisfy Chriſtians vſed & accuſtomed to the Grace and Goodneſſe of a God, who giues himſelf ſo Really to vs. So that vpon this ground they ſeeke to decline the being taxed with their denying a Subſtantiall and Reall participation of IESVS-CHRIST in the Communion. They affirme with vs, that he makes vs partakers of his *proper Subſtance*. They ſay that *he feedeth vs with the Subſtance of his Body and his Blood* : and conceauing that his ſhewing vs by ſome ſigne that we did partake of his Sacrifice would not be ſufficient, they declare expreſſely, that the Bo-

Cat. Dim. 53.
Conf. of faith. art. 36.

dy of our Sauiour, which is giuen vs in the Communion, doth aſcertaine vs of it. Theſe words are ſo important, as we will preſently examine them. Cat. Dim. 52.

Now then we ſee the Body and Blood of CHRIST preſent in our Myſteries, by the grant of the Caluiniſts: for what is communicated according to the proper Subſtance of it, muſt needs be Really preſent. True it is that they explaine this Communication, ſaying it is effected by the Spirit and by Faith; but it is alſo certain that they will haue it to be Reall: and becauſe it is not poſſible to render this intelligible, that a Body communicated to vs only in Spirit

& by Faith, should be imparted to vs Really and in its proper Substance, they haue not bin able to remain fix'd in both parts of a Doctrine of such a Contradiction; and so they haue bin forced to grant two things, which the Catholique Church teacheth. The first is, that CHRIST IESVS is giuen vs in the Eucharist in such a manner as doth not sute either with Baptisme, or Preaching the Gospel, but is peculiarly proper to this Mysterie. We shall discerne presently the consequence of this principle, but lett vs first consider, how it is allowed & granted by the Pretended-Reformers.

And in this point I will

not alledge the teſtimony of any particular Authour, but the very words of the Catechiſme in that place, where it explicateh what relateth to the Lord's-Supper. It pronounceth in expreſſe termes not only that CHRIST IESVS is giuen vs Really and truly in the Sacrament, and *in his own Subſtance* but being aſked the queſtion, what aduantage we haue by the communication in the Supper, aboue that in Baptiſme or Preaching, they anſwer; *although he be truly communicated to vs by Baptiſme, and by the Goſpel, yet in them it is but Partly, and not Entirely.* From whence it followes, that in the Lord's-Supper they teach he is not giuen vs

Dim. 53.

Dim. 52.

Partly but Compleatly.

There is an extreame difference between receauing in Part, and receauing Plenarily. So that if we partake of JESVS-CHRIST in all other comunications of him, but in Part, and that in the Lord's Supper singly, we receaue him Entirely, it followeth euen by the Confession of our Aduersaries, that we must seeke in the Communion a participation special and peculiar to this mystery, which can not appertaine to Baptisme or Preaching: and at the same time it followes also that this partaking is not annexed vnto Faith, since our Faith spreading & extending it self through all the acts of Christianity doth exist

and operate in the Preaching of the word, and in Baptiſme as well as the Lord's-Supper. And indeed it is to be obſerued, that notwithſtanding all the earneſtneſſe the Pretending-Reformers haue expreſſed to render Baptiſme and Preaching equal to the Euchariſt, vpon this account; that CHRIST JESVS is truly comunicated to vs by them, they neuer durſt venture to aſſert in their Catechiſmes, that CHRIST was giuen vs in his proper Subſtance either in Baptiſme, or in Preaching of the Goſpel, as they haue affirm'd it of the Euchariſt. So that they haue bin conuinced they could not decline the aſcribing to the Lord's-Supper ſuch a manner

of possessing CHRIST, as is peculiar to this Sacrament, and that our Faith, which is common to all the actions of a Christian, could not be that distinct & singular manner. Now this singular manner of possessing CHRIST IESVS in the Eucharist must needs be Reall, since it giueth to the beleeuer the very Substance of the Body and Blood of our Sauiour, which is not done by Faith, and this is what the Catholique Church holds & teacheth.

The second point granted by the Pretending Reformers is drawn from the Article following immediately what I haue allready cited out of their Catechisme,

which is this, *that the Body of our Sauiour, in regard it was once offer'd in Sacrifice to reconcile vs vnto God, is now giuen vs to assure vs that we partake of that reconciliation.* Dim. 52.

If these words haue any meaning in them, if they are not an empty sound only, & a meere vaine amusement, they must needs suggest to our vnderstanding that CHRIST JESVS doth not giue vs a simple signe or symbole, but his proper Body, to assure vs that we partake of his Sacrifice, and the Reconciliation of Mankind. If then the receauing of the Body of our Sauiour assureth vs of our participation of the fruite of his Death, it followes of necessity that this

partaking of the fruite muſt be a diſtinct thing, from the receauing of his Body, becauſe the one is the pledge and ſecurity for the other; from which ſuppoſal aduancing further, I ſay that if our Aduerſaries are forced to diſtinguish in the Lord's-Supper the partaking of the Body of our Sauiour, from the hauing part in the fruite and grace of his Sacrifice, they ought likewiſe to diſtinguish the participation of that Diuine Body from all that participation thereof, which is conferr'd Spiritually and by Faith; for this laſt partaking (namely by Faith) will neuer afford them two diſtinct actions, by one of which they receaue the Bo-

dy of our Sauiour, and by the other the fruite of his Sacrifice; no body being able to conceaue what difference there is between partaking, by Faith, of the Body of our Sauiour, & partaking, by Faith, of the fruite of his Death. They muſt therefore yeald that beſides the Communion by which we partake Spiritually of the Body of our Sauiour, and of his ſpirit coniointly in the receauing the fruite of his Death, there is yet an other Reall Comunion of the Body of the ſame Sauiour, which is a ſecure pledge to vs that the other (namely the benefit of his death) is aſſured to vs, if we doe not fruſtrate the effects of ſo great a grace, by our own oppoſite diſpoſiti-

ons. This consequence is necessarily included in the principles to which they agree; nor can they euer be able to explicate this verity in any solide way, vnlesse they returne to the sense of the Catholique Church.

Who can chooſe but admire in this point the power of Truth? All that is consequent to the principles granted by our Aduersaries is cleerly vnderstood in the sense of the Church: euen the least instructed Catholiques easily conceaue that in the Eucharist there is a Comunió with CHRIST IESVS, which is not to be found any where else. It is easy for them to vnderstand that his Body *is giuen vs, to assure vs*

that we partake in his Sacrifice, and in his Death. They diſtinguish cleerly theſe two manners neceſſary to vnite vs to CHRIST IESVS; the one is by taking his proper Flesh; the other by receauing his Spirit : the firſt thereof is granted vs as a pledge and ſecurity of the ſecond : but by reaſon things can not be explicated in the opinions held by our Aduerſaries, though on the other ſide they can not diſauowe them, we can not chooſe but conclude that their Error hath caſt them into a manifeſt Contradiction.

I haue often wondred why they did not deliuer and explaine their Doctrine in a more familiar and ſimple

manner. Why haue they not perſiſted in ſaying (without ſo many artifices) that CHRIST IESVS hauing shed his blood for vs , had repreſented to vs this effuſion, by giuing vs two diſtinct ſignes of his Body and his Blood ; and that he had bin pleaſed to giue to theſe two ſignes the names of the thing it ſelf ; and that theſe ſacred Symbols were pledges and ſecurities of our partaking the fruite of his death ; and that we were nouriſhed ſpiritually by the virtue of his Body and Blood: after hauing ſtrayned ſo hard to proue that the ſignes receaue the name of the thing it ſelf, and that for this reaſon the ſigne of the Body may be

call'd the Body, the whole frame of this Doctrine did oblige them naturally to ſettle and reſt there. And to render theſe ſignes efficatious, it would ſerue ſufficiently to haue the grace of our Redemption annexed to them; or rather, according to their principles, that it were confirmed to vs in them. They needed not to haue troubled themſelues ſo much, as they haue done, to gett vs to conceaue that we receaue the very Body of our Sauiour, to this end only, viz, to aſſure vs that we partake of the Grace of his Death. Theſe Pretended-Reformers did content themſelues with hauing in the water of Bap-

tiſme a ſigne of the Blood which cleanſeth vs, and they neuer thought of ſaying, that we receaue the Subſtance it ſelf of our Sauiour's Blood, to aſcertaine us that the virtue thereof is therein diffuſed vpon vs. If they had argued, and concluded ſo in the matter of the Euchariſt, their Doctrine would haue bin eaſier and leſſe incombered with Contradictions. But they who inuent and innouate can not ſay all they haue a minde to: they encounter apparent verities, and eſtabliſh'd maximes, which diſapoint them, and oblige them to reſtrayne their own conceptions. The Arians would haue wisht, not to haue bin obliged to qualify our

our Sauiour with the name of God and his only Sonne. The Neſtorians did admit but with great conſtraint a kinde of Unity of Perſons in CHRIST JESVS, which we finde in their writings. The Pelagians who denyed Originall ſin, would as willingly haue reiected the miniſtring the Sacramẽt of Baptiſme to Infants in order to the remiſſion of ſin, by which meanes they would haue bin deliuered from that argument the Catholiques drew from this practiſe, to proue Originall ſin. But, as I come from obſeruing, they who finde a thing firmely eſtabliſhed haue not the boldnes, or rather impudence, to ouerthrow all at once. Let the

Caluinists auowe ingenuously the truth; they would haue bin very willing to haue acknowleged in the Eucharist the Body of IESVS-CHRIST meerly Figuratiuely, and the partaking only of his spirit in effect, setting a side those big words of partaking of his proper Substance, and many others, which import a Reall Presence, and doe but intricate & perplexe them. It would haue suted better to their mindes, not to haue confessed any other Communion with CHRIST JESVS in the Lord's-Supper, then such an one as is imparted in Preaching the Word, and in Baptisme, without telling vs, as they doe, that in the Eucharist CHRIST is receaued

Intierly and elſewhere only *in Part*. But though this was their wish and inclination, yet the powerfulnes of the termes reſiſted their profeſſion of it, our Sauiour hauing affirmed ſo poſitiuely of the Euchariſt, This is my Body; This is my Blood; which he never ſaid of any other thing, nor in any other occaſion. And what appearence of rendring that common to all the actions of a Chriſtian, which his expreſſe word hath annexed ſpecially to one particular Sacrament? Beſides, the whole order of the diuine counſels, the connexion of the holy myſteries, of the doctrine and intention of CHRIST IESVS in his laſt ſupper, the words

themſelues which he vſed ; and the impreſſion they naturally make in the minds of the faithfull ; all theſe ſuggeſt nothing but images and notions of Reality ; and for this reaſon our Aduerſaries haue bin faine to finde out ſome words, the ſound whereof, at leaſt, might raiſe ſome confuſed idea of this Reality. When a man faſtens himſelf either intirely vnto Faith , as the Catholiques doe , or abſolutely reſt on humane Reaſon, as the Infidels doe, one may eſtabliſh firme conſequences , and make, as it were, an vniforme draught or deſigne of Doctrine : but when one will frame a compound of them both together , one is driuen

to ſay ſomewhat more then he would willingly doe, and in the perſuite, to fall into opinions, the apparent Contradictions whereof manifeſtly diſcouer their Falſities.

This is the caſe of the Pretended-Reformers, and God hath permitted their deluding themſelues in this manner, to facilitate their returne to the Vnity of the Catholique doctrine. For ſince their own experience conuinceth them that they muſt ſpeake as we doe, to ſpeake the language of truth, ought they not to iudge they muſt thinke as we doe to vnderſtand it right? If they obſerue in their own beleefe ſome things that can haue no ſenſe but in ours, is not this

sufficient to conuince them, that the Truth is not intire & compleate but in our Church? And those loose parts of Catholique doctrine which are scattered here and there in their Catechisme (but would, as one may say, faine be reunited to their whole body) ought not they perswade them to seeke in the Comunion of the Church the full & intire explication of the Mysterie of the Eucharist? They would certainly be brought to it, did not humane reasonings trouble & perplex their Faith, which is too much adhering to their senses. But now after hauing represented to them what benefit they may draw from the exposition of their Do-

ctrine, let vs proceed and end the explaining of our own.

XIII. *Of Transubstantiation, & Adoration; and in what sense the Eucharist is said to be a Signe.*

Since it was convenient (as hath bin obserued before) that our senses should discerne nothing in this mystery of Faith, it was requisit there should be no alteratiõ, as to their obiect, in the Bread & Wine of the Eucharist. Whereupon by reason that the same species continue as our obiect, and we feele the same effects in the Sacrament, as were sensible before the Consecration, we ought not to wonder if some times, and in some certain sense, it is express'd by the same name. Neuertheless our Faith being attentiue to his word, who effecteth what

euer he pleaſeth in heauen and on earth, doth acknowledg in this caſe no other Subſtance remaining, but that which is deſigned by the ſame word, viz the proper Body and Blood of CHRIST IESVS into which the Bread and the Wine are changed, which is what we terme TRANSVBSTANTIATION.

And notwithſtanding this, yet the Reality which the Euchariſt contains, in regard of the interiour part, is no impediment to the being a Signe in reſpect of what it retains of exteriour and ſenſible: but yet a Signe of ſuch a nature as is ſo farre from excluding a Reality, as it carieth it of neceſſity along with it, ſince in effect this

ſpeech *This is my Body* being pronounced vpon the matter CHRIST IESVS hath choſen, is an aſſured ſigne, that he is Preſent, and although the matters ſeeme to our ſenſes to remayne the ſame, yet our ſpirit iudgeth otherwiſe of them then it would doe, if a ſuperiour Authority did not interuene: ſo that although thoſe ſpecies, and a certaine ſequence of naturall impreſſions, which are made on our bodies, are vſed to ſuggeſt to vs the Subſtance of Bread & Wine, yet in this caſe his Authority, whome we beleeue intirely, preuailes ſo much vpon vs, that the ſame ſpecies begin to deſigne to vs an other Subſtance; for we beleeue CHRIST

who ſayth, *that which we take, and that which we eate is his Body*; and ſuch is the efficacy of his word, as it keeps vs from aſcribing to the Subſtance of Bread theſe exteriour appearances, and moueth vs to referr them to the Body of CHRIST being preſent vnder them, ſo that the preſence of ſo Adorable an obiect being once aſcertain'd to vs by this ſigne, we make no queſtion of offring to it our Adorations.

I doe not enter into the point of Adoration, by reaſon that the moſt learned and ſober of our Aduerſaries haue long ſince granted vs, that the preſence of CHRIST IESVS in the Euchariſt ought to impoſe Adoration vpon thoſe who are of that perſwaſion.

In fine being once conuinced that the omnipotent words of the ſonne of God effect whatſoeuer they pronounce, we beleeue vpon good grounds that in the laſt Supper they produced their effect as ſoone as they were vttered, and vpon a neceſſary conſequence we acknowledg the Reall preſence of the Body before our receauing it.

XIV. *Sacrifice of the Maſſe.*

Theſe preceeding points being ſuppoſed, the Sacrifice, which we aſſert and maintain in the Euchariſt, retayns no longer any particular difficulty.

We haue obſerued two actions in this Myſtery, which ceaſe not to be diſtinct, although the one relateth to the other: the firſt is the

Conſecration, by which the Bread and Wine are changed into the Body and Blood: the ſecond is the Eating, by which we communicate and partake of them.

In the Conſecration the Body and Blood are myſtically ſeparated by reaſon that CHRIST IESVS ſaid ſeuerally, *This is my Body*, *This is my Blood*; the which includeth a liuely and effectuall repreſentation of the violent death he ſuffered.

And ſo the ſonne of God is ſett vpon the holy table, by vertue of thoſe words, couered with ſignes that repreſent his death: This is what is effected by Conſecration, and this Religious act carieth with it, the pro-

teſtation of the Soueragnity of God, by reaſon that CHRIST IESVS being preſent reneweth, and in ſome ſort perpetuates the memory of his obedience, euen to the death of the Croſſe; ſo that indeed there is nothing wanting here, towards the rendring it a True Sacrifice.

Without all queſtion this Religious act, as it is diſtinct from that of the Communion, muſt needs be of it ſelf acceptable to God, and muſt inuite him to looke vpon vs with a more fauorable and propitious eye, by reaſon it preſenteth to his ſight the voluntary death which his wellbeloued ſonne hath ſuffer'd for ſinners, or rather

replaceth before his eyes euen his own ſonne, vnder the ſignes of that death, whereby he hath bin appeaſed, and reconciled to Man.

All Chriſtians confeſſe that the ſingle preſẽce of CHRIST IESVS is a moſt powerfull manner of Interceſſion before God for all mankind, according to this ſaying of the Apoſtle, CHRIST IESVS Hebr. 9.24 *preſenteth himſelf and appeareth for vs before the face of God*: and thereupon we beleeue that CHRIST IESVS being preſent vpon the holy table in this figure of death intercedeth for vs, and repreſenteth continually to his Father the death he hath ſuffered for his Church.

It is in this ſenſe we affirme, that IESVS-CHRIST offereth himſelf for vs to God in the Euchariſt; and in this manner it is we conceaue that this Oblation inuiteth God to become more fauorable and propitious to vs, and for this reaſon we call it Propitiatorie.

When we reflect vpon what CHRIST IESVS worketh in this myſtery, and when we looke vpon him, by our Faith, as actually preſent vpon the holy table with the ſignes of death, we ioine our ſelues to him in that eſtate, and we preſent him to God as our only Victime, and as our ſole Propitiator by the merit of his Blood, proteſting that we

haue nothing to offer vnto God but IESVS-CHRIST, and the infinite merit of his death. We conſecrate all our prayers by this Diuine Oblation, and by our preſenting CHRIST IESVS to God, we are taught to offer vp our ſelues at the ſame time to the Diuine Maieſty, in him, and by him, as liuing Sacrifices.

Such is the Sacrifice of Chriſtians, and infinitely differing from that which was practiſed in the Law, being a Spirituall Sacrifice, & worthy of the New Couenant, wherein the preſence of the Victime is not perceaued but by Faith; where the word of God is the inſtrument that ſeparateth Myſtically

the Body & the Blood, and cõſequently where the Blood is shed but Myſtically, and where death interueneth but by Repreſentation; and yet a moſt Reall & True Sacrifice for this reaſon that CHRIST JESVS is truly contained, and preſented to God in it, vnder this figure of death, and therefore a Sacrifice alſo of Commemoration; which is ſo farre (though obiected) from parting & looſening vs from our application to the Sacrifice of the Croſſe, as it fixeth vs the faſter, by all its circũſtances, vnto it, ſince it doth not only relate intirely vnto it, but in effect it hath neither being nor ſubſiſtance but by this relation, from whence it deriueth all the virtue it contains.

This is the expresse Doctrine of the Catholique Church in the Councel of Trent, which teacheth, that this Sacrifice is instituted only *to the intent of representing that, which was once perfected vpon the Crosse; and to preserue the Memory of it vnto the end of all ages, and apply vnto vs that sauing virtue for the forgiuenes of sinns which we dayly commit.* Wherefore so farre we are from beleeving that somewhat is wanting to the Sacrifice of the Crosse, as quite contrary, the Church holds, that it was so perfect, and so fully sufficient, as all which followes it, is but ordain'd in order to the celebrating the Memory, and applying

Sess.22.c.1.

the Virtue of that Oblation.

Whereby the ſame Church profeſſeth, that all the merit of the Redemption of mankind is annexed to the Death of the ſoñe of God; & certainly by all that hath bin already ſaid, it ought to haue bin vnderſtood, that when we ſay to God in the celebration of the divine Myſteries, *We offer you this holy hoſt*, we doe not pretend by this oblation to make, or preſent to God a new payement of the price of our Saluation, but to employ towards him the merits of IESVS CHRIST there preſent, and the infinite price he hath at once pay'd for our Redemption vpon the Croſſe.

The Profeſſors of the Pre-

tended-Reformed Religion doe not beleeue that they offend CHRIST IESVS in offring him to God, as present by their Faith : and in case they did beleeue he were truly and Really present, what repugnance could they haue to offer him as being Effectually present? So that to argue ingenuously, the dispute in faire dealing ought to be reduced singly to his being Present.

This supposed, all the false images and conceptions, the Pretended-Reformers frame to themselues about the Sacrifice we offer, ought to be effaced; they should in iustice acknowledge fairely, that the Catholiques pregend not to frame for them-

ſelues a new Propitiation to appeaſe God againe, as if he were not ſufficiently reconciled by the Sacrifice of the Croſſe, or in order to make ſome new ſupplement to the price of our Saluation, as if it were imperfect. All theſe imaginations haue no admiſſion into our Doctrine, by reaſon that all this is intended by way of Interceſſion, and Application in that manner I come from deliuering & explaining.

XV.

The Epiſtle to the Hebrews.

After this cleer explication, thoſe great obiections drawn out of the Epiſtle to the Hebrews, which our Aduerſaries ſeeke to enforce ſo much againſt vs, will appear weake, & vnreaſonable; & that it is in vaine they ſtrayne themſelues

to proue, by the meaning of the Apostle, that we nullify the Sacrifice of the Crosse; but as the most certain proof that can be had that two Doctrines are not opposite to one an other is to discouer, in the expounding them, that no proposition of the one is Contradictory to the proposalls of the other, I conceaue my self inuited in this occasion to expose, in short, the Doctrine of the Epistle to the Hebrews.

The Apostle designed in this Epistle the teaching vs, that a sinner could not escape from death otherwayes, then by subrogating in his place one that should dy for him: that while men did supply, in their stead, but the Blood-

shed of Beasts, their Sacrifices had no other operation, but the making a publick profession, that they had deserued to dy; and that by reason the divine Iustice could not be satisfied with so disproportionate an exchange, those Bloody Victimes were euery day offer'd and repeated, which was a certain proofe of the insufficiency of that exchange and subrogation: but that since CHRIST IESVS had bin pleased to dy for sinners, God being fully satisfyed by the voluntary substitution of so worthy a person, could no more require the price of our ransome; from whence the Apostle concludes, that we ought not only to cease from offring any other Victi-

me after CHRIST IESVS, but that CHRIST himself was to be offer'd vp to death but one single time.

Let the Reader then, who is sollicitous of his Saluation, and is a freind to truth, recolect seriously what we haue deliuered of the manner wherein CHRIST IESVS offereth himself to God for vs in the Eucharist, and I am confident he will not find in it any propositions contrary to those of the Apostle, which I come from delivering, or any that infirme his proofes, so the most can be vrged against vs is his Silence. But such as will consider the wise distributions God maketh of his secrets in the many and seuerall bookes of his Scripture,

ture, would not ſurely reſtraine vs to receaue from the ſingle Epiſtle to the Hebrews all our inſtruction concerning a matter, which did not neceſſarily relate to the ſubiect of that Epiſtle; ſince the Apoſtle intendeth in it to explaine the perfection of the Sacrifice of the Croſſe, and not the different meanes God hath giuen vs to apply it vnto our ſelues.

And to preuent all Equiuocall ſenſe, if we take the word *offer*, as it is vnderſtood in this Epiſtle, in that ſenſe which implyeth the Actual death of the Victime, we confeſſe aloud, that IESVS-CHRIST is no longer offer'd ſo, neither in the Euchariſt, nor any where elſe. But as

this ſame word hath a larger ſignification in other places of Scripture, where it is often ſaid, that one Offereth to God, what one preſenteth before him, the Church, which doth not frame her language & her doctrine by the ſingle Epiſtle to the Hebrews, but by the whole body of the Scriptures, doth not ſcruple to affirme that CHRIST JESVS offereth himſelf to God in all places where he appeareth for our ſakes before him, and conſequently that he offereth himſelf vp in the Euchariſt, according to the expreſſion of the holy Fathers of the Church.

Now to conceaue that this mañer, wherein CHRIST IESVS preſenteth himſelf to God, can at all detract from the

Sacrifice of the Croſſe, is what can not poſſibly be inferr'd; vnleſſe one will ouerthrow the whole Scripture, and eſpecially that Epiſtle which they ſeeke ſo much to ſtraine againſt vs. For by the ſame reaſon we ought to conclude, that when CHRIST IESVS vowed himſelf to God, *entring into the world*, to ſubſtitute himſelf inſtead of thoſe Victimes, *which were not pleaſing to him*, that he iniured the action by which he deuow'd himſelf vpō the Croſſe; and ſo, when he *continueth to appeare for vs before God*, he detracteth from the Oblation, *in which he appeared once by the Immolation of himſelf*; and that, *not ceaſing to intercede for vs*, he accuſeth that Hebr. 10. 5. Hebr. 9. 24 Hebr. 9. 26. Hebr. 7. 25.

Interceſſion of Inſufficiency, which he made at his Death *with ſo many teares, and ſo great cryes.*

Heb. 5. 7.

Would not all theſe inferences be ridiculous? We muſt therefore vnderſtand, that CHRIST IESVS, who did offer vp himſelf once, to become the humble Victime of the Diuine iuſtice, doth continue ſtill offering himſelf for vs: that the infinite perfection of the Sacrifice of the Croſſe conſiſteth in this, that whatſoeuer preceded it, as well as what follows it, are intirely relating vnto it: that as what preceded, was its Preparation; ſo what doth follow, is its Conſummation, and Application: that true it is, the payment of the price of our ranſome is not reite-

rated, by reaſon it was fully diſcharged the firſt time, but what Applieth that Redemption, is inceſſantly continued & repeated; and in fine we muſt know to diſtinguish thoſe acts, which are reiterated, as being imperfect, from ſuch as are perpetuated as being perfect & neceſſary.

XVI. *Reflection vpon the preceding doctrine.*

We coniure the followers of the Pretended-Reformed Religion, to make ſome little reflection vpon what I haue ſaid concerning the Euchariſt.

The doctrine of the Reall Preſence hath bin the neceſſary foundation thereof. This ground-worke is impugn'd by the Caluiniſts; there is no point that is euidently more important in our Con-

trouerſies, ſince the queſtion is of the Reall preſence of CHRIST himſelf; there is nothing our Aduerſaries find more difficult to beleeue; and there is no Cõtrouerſy which ſetts vs more directly Oppoſite.

In moſt of our other diſputes, when they reflect calmely vpon them, they find difficulties grow much eueuer, and that very often they are more offended with the termes, then with the matters: but quite contrary in this ſubiect we agree beſt in the manner of ſpeaking, becauſe on both ſides we heare the ſame termes of *Reall Participation*, and other ſuch like words; but the more exactly we enter into the exa-

mination, the further we find our ſelues diſtant from one an other, by reaſon that our Aduerſaries doe not admitt the conſequences of thoſe verities they haue acknowleged, being, as I haue already ſaid, diſcouraged and auerted by the difficulties which occurr to their ſenſes and humane reaſon in thoſe conſequences.

This is therefore, to ſpeake truly, the moſt important and moſt difficult of all our Controuerſies, & wherein we are in effect moſt remoued from one an other.

Neuertheleſſe God hath bin pleaſed to ſuffer that the Lutherans ſhould remaine as firmely adhering to the beleefe of the Reality as we,

and hath permitted alſo that the Caluiniſts should auowe, that this Doctrine hath no Venome in it, that it doth not ſubuert the Foundation of ſauing Faith, and that it ought not to breake the Communion of Chriſtian fraternity.

Let me requeſt the followers of the Pretended-Reformed Religion, who apply themſelues ſeriouſly to their ſaluation, to reflect attentiuely vpon what courſe the Diuine Prouidence taketh to draw them imperceptibly neerer vs, and the truth: one may either intirely diſſipate all the other grounds of their complaints, or at leaſt reduce them to very inconſiderable differēces by a meere

expounding them: and in this particular, which we could not expect to ouercome by this way, they haue of themſelues voyded the principall difficulty, by declaring that this doctrine is not incompetent with our Salvation, nor incõſiſtent with the Foundamentalls of Religion.

True it is that the Lutherans, albeit they concurr with vs in the maine point of the Reality, doe not embrace all the conſequences thereof: they ioyne the Bread to the Body of CHRIST IESVS: ſome of them reiect the Adoration; and they ſeeme to confeſſe the Preſence only in the act of receauing it. But no art or ſubtility of their Miniſters

can ever perſwade ſolide & vnderſtanding cõſiderers that accepting the Reality (which is the moſt important, and moſt difficult point) they ought not aſſent vnto the reſt of our propoſalls.

Beſides, the ſame Providẽce, which worketh couertly to draw vs neerer, and layeth the foundations of peace & reconciliation in the midſt of all our sharpneſſes and diſſentions, hath further permitted the Caluiniſts should allow, that ſuppoſing theſe words, *This is my Body*, are to be taken litterally, the Catholiques argue & cõclude more conſequently then the Lutherans.

If I doe not repeate the paſſages that haue bin ſo fre-

quently cited in this ſubiect, I ſhall eaſily be excuſed, ſince all ſuch as are not very obſtinate, will eaſily graunt us, that the Reality ſuppoſed, our doctrine is that which follows by the beſt conſequẽce.

This is therefore an eſtablished Truth, that our Doctrine in this point containeth nothing but the Reality rightly vnderſtood. But we muſt not be content with this; we further intreate the Pretending Reformers to cõſider, that we doe not employ any thing to explicate the Sacrifice of the Euchariſt, but what neceſſarily is included in the Reall Preſence.

If vpon this a queſtion then be putt to vs, how the Lutherans, who beleeue the

Reality, come notwithstãding to reiect the Sacrifice, which, according to our Doctrine, is a consequence of the first; we answer in a word, that we must put this Doctrine amõgst the other consequences of the Reall Presence, which those Lutherans haue not vnderstood, and which we haue penetrated much better then they, by the confession of the Calvinists themselves.

If our explications perswade these last, that our Doctrine about the Sacrifice is included in that of the Reality, they ought to discerne cleerly, that this Controuersy of the Sacrifice of the Masse, which filleth so many volumes, and hath occasioned so many inuectiues,

should hence forward be retrenched from the body of their Controverſies, ſince this point retaineth no longer any peculiar difficulty, and (which is more important) ſince this Sacrifice, againſt which they expreſſe ſo much repugnance, is but a neceſſary ſequence, & a naturall explanation of a Doctrine, which, by their own conceſſion, hath no Venome in it. Let them then examine themſelues now, and after that try in the preſence of God whether they have as much reaſon on their ſide, as they imagin, to depart from the Altars, where their fathers haue bin nourished with the bread of life.

XVII. *Communion vnder both kindes.*

There remaineth ſtill one conſequence of this Doctrine to be examined, which is, that CHRIST IESVS being Really preſent in this Sacrament, the Grace & the bleſſing is not annexed to the Senſible Species, but to the propre Subſtance of his Flesh, which is living, and inliveninge, by reaſon of the conjunction of the Divinity: vpon which ground thoſe who beleeue the Reality, ought to haue no payne to communicate ſingly in one Species; by reaſon they receaue all that is eſſentiall to that Sacrament, in a fulneſſe and entiernes by ſo much the more aſſured, by as much as the ſeparation of the Body and the Blood not being

Reall (as hath bin ſaid) one receaueth intierly & without diuiſion him, who alone is capable to ſatisfy & repleniſh us.

This is the ſolide foundation vpon which the Church, interpreting the precept of the holy Communion, hath declared that we may receaue all the Sanctification this Sacrament conferreth, vnder one ſingle Species; and if the Church hath reduced her children to this one Species, it was not out of diſeſteeme of the other, ſince it proceeded from a quite cõtrary motiue, which was to preuent the irreuerences, & indecencies, the confuſion & negligences of the people had occaſioned in the latter times,

the Church reſerving the reeſtablishment of the Communion in both kindes, according as it should become uſeful for the peace & union of her children.

Catholique Diuines haue made appear to thoſe of the Pretended-Reformed Religion, that they themſelues haue made vſe of diuers interpretations like this, in what belongs to the vſe of the Sacraments. But moſt eſpecially they had reaſon to remarke this, which is taken out of the 12. chap. of their Diſcipline. tit. of the Lord's-Supper. art. 7. Where theſe words are written: *The bread of the Lord's-Supper ought to be adminiſter'd to ſuch as can not drinke wine, vpon their*

proteſting, that it is not out of contempt, but endeauoring all they can, and euen putting the Cupp to their mouth as cloſſe as they are able, to preuent all ſcandal. They haue concluded by this regulation, that both kindes were not eſſentiall to the Communion by the inſtitution of CHRIST; for otherwiſe they would haue bin bound, abſolutely to refuſe the Sacrament to ſuch as were not able to receaue it compleat, and not to giue it them in a manner contrary to that CHRIST JESVS had commanded; and in that caſe their diſability would haue ſufficiently excuſed them. But our Aduerſaries haue conceaued that ſuch a rigour would be ex-

ceſſitue, if they did not allow at leaſt one of the Species to ſuch as were not capable to receaue the other; and ſince this condeſcendence hath no ground in the Scripture, they muſt needs confeſſe with vs, that the words whereby CHRIST IESVS hath propoſed to vs the two Species are liable to ſome interpretation, and that the right vnderſtanding of them ought to be declared by the Authority of the Church.

But it might ſeeme that this Article of their Diſcipline, which is of the Synode of Poytiers held 1560, had bin reformed by the Synode of Vertueil aſſembled in the year 1567, where it is ſaid,

that the company is not of opinion the Bread should be giuen to thoſe who would not receaue the Cupp. Theſe two Synodes neuertheleſſe are not at all oppoſite to one another; that of Vertueil ſpeaketh of thoſe, who *Will not receaue the Cupp*, and that of Poytiers of ſuch, as *Can not* take it. And indeed, notwithſtanding the Synode of Vertueil, that Article remaineth in their Diſcipline, nay more, hath bin approued by a Synode later then that of Vertueil, namely by the Synode of Rochelle in 1571, where the Article was renewed, and putt into that ſtate which it now remaineth in.

But ſuppoſing the Synodes

of the Pretended-Reformers had differr'd & varied in their opinions, that would ſerue only to manifeſt, that the matter in queſtion is not a point of Faith, but of that kind which the Church may order & diſpoſe of, according to their own principles.

XVIII. *The written & vnwritten Word.*

There remaineth now nothing but to expoſe what the Catholiques hold touching the Word of God, & concerning the Authority of the Church.

CHRIST IESVS hauing lay'd the foundation of his Church vpon the Preaching of his Diſciples, the Vnwritten Word was the firſt guide & rule of Chriſtianity, & when the writings of the New Teſtament were adioyned to

them, the former Word did not for all that looſe its Authority, which cauſeth vs to accept with the ſame veneration all that was taught by the Apoſtles, be it by writing, or by word of mouth, according to what S. Paul himſelf hath expreſly inioyned. And the certain proofe that a Doctrine comes from the Apoſtles, is, its being accepted and embraced by all Chriſtian Churches whilſt its beginning can not be pointed & mark'd out. We can not chooſe but receaue all that is eſtablish'd in this manner with the ſubmiſſion due to the Diuine Authority; and we are confident that ſuch perſons of the Pretended-Reformed Religion, as

2. Theſſ. 2. 14.

are not very obſtinate, haue the ſame perſwaſion in the bottome of their harts, it being impoſſible to beleeue that a Doctrine ſetled and receaued from the beginning of the Church, can flow from any other ſpring then that of the Apoſtles. Wherefore our Adverſaries ought not to wonder, that we, being zealouſly carefull to inherit all that our Fathers haue left vs, doe conſerue the Depoſite of Tradition, as well as that of the Scriptures.

XIX. *The Church's Authority.* The Church being ordained by God to be the Depoſitary of the Scripture, & of Tradition, we receaue from her hands the Canonicall Scriptures, and we beleeue (whatcuer our Aduerſaries ſay)

that it is principally the Church's Authority that determineth vs to reuerence as Diuine writt, the ſong of Salomon, which hath ſo few ſenſible markes of Prophetical inſpiration; and likewiſe the Epiſtle of S. Iames, which Luther reiected; and that of S. Iude, which might be ſuſpected, by reaſon of ſome Apocriphall bookes cited in it: in fine there can be no motiue, but that Authority, to perſwade the receauing the whole body of the holy Scriptures, which Chriſtians accept as Diuine, euen before the reading hath wrougt any feeling of the Spirit of God in thoſe bookes.

Being then inſeparably bound, as we are, to the

Authority of the Church, by meanes of the Scriptures, which we receaue from her hand, we are taught alſo by her Tradition, and by the help of Tradition the true ſenſe of the Scriptures. So that the Church profeſſeth to ſay nothing, meerly of her ſelf; and likewiſe that she inventeth nothing new in her Doctrine; that she doth but follow and declare the Diuine Reuelation by the interiour direction of the holy ſpirit, which is giuen her for her Teacher.

That the holy Ghoſt expreſſeth himſelf by the Church, the diſpute raiſed about the Ceremonies of the Law, euen in the time of the Apoſtles, doth euidence; and

and their Acts haue directed all ſucceeding ages (by the manner that firſt conteſt was decided) by what Authority all following differences are to be determined : ſo that whenſoeuer any diſpute happens to deuide the faithfull, the Church will interpoſe her Authority, and the Paſtours aſſembled will ſay after the Apoſtles, *It hath ſeemed good to the Holy Spirit and vs.* And when the Church hath pronounced and determined, her children will be taught not to examine a new the Articles reſolued vpon, but that they are bound to accept with all ſubmiſſion the Church's Deciſions. And in this methode we follow S. Paul and Silas, Act. 15. 28:

who deliuered to the faithfull the firſt iudgmenr of the Apoſtles; and were ſo farr from allowing a new diſcuſſion of what had bin decided, *as they trauell'd through the townes teaching to obſerue the ordinances of the Apoſtles.*

Act. 16. 4.

In this manner the children of God acquieſce in the iudgment of the Church, beleeuing that by her mouth they hear the Oracle of the Holy Ghoſt, and it is vpon the ground of this perſwaſion, that after hauing profeſſ'd in the Creed, *I beleeue in the Holy Ghoſt* we ioine next to it, *The Holy Catholique Church*, by which proteſtation we oblige our ſelues to acknowledge an In-

fallible and Perpetuall Verity in the Catholique Church; ſince the ſame Church, which we beleeue perſeuering throughout all ages, would ceaſe to be a Church, if it left to teach the Truth reuealed by God: ſo that ſuch as apprehend leaſt she should abuſe her power by introducing Falſities, haue little Faith in him, by whoſe hand she is held and conducted.

And if our Aduerſaries would conſider & diſcuſſe theſe matters in a fairer and more humane manner, they would be forced to auowe that the Catholique Church is ſo farre from affecting to render herſelf Miſtreſſe of her, Faith (as her Aduerſaries

charge her) that quite contrary she hath laboured with all her power to binde her ſelf , and to exclude all means of Iñouation, ſince she doth not only ſubmitt to the holy Scriptures , but, to banish for euer all Arbitrary interpretatiõs, (which would make the conceipts of men paſſe for Scripture) declareth herſelf obliged to vnderſtand them , in what relateth to Faith or Manners, conformably to the ſenſe of the holy Fathers ; from which she profeſſeth neuer to depart , declaring by all her Councells , and by all her Profeſſions of Faith , already published , that she admitteth no point of Doctrine, which is not conformable

Cõc. Trid. ſeſſ. 4.

to the Tradition of all preceeding ages.

Moreouer, if our Aduerſaries will examine their Conſciences, they will diſcerne, that the name of the Church hath more authority ouer their minds, then they dare auowe in their diſputes: and I am perſwaded there is not any one prudent & iudicious man amongſt them, who finding himſelf alone in his perſwaſion, (how euident ſoeuer it might ſeeme to him) that would not be frightned with that Singularity; ſo manifeſt it is, that men haue need in theſe matters to be ſupported in their opinions by the Authority of ſome Society, that is of the ſame iudgment. And for

this reaſon God, who hath created vs, and knoweth what is moſt proper for vs, hath ordained for our benefit, that all particular ſubiects ſhould render obedience to his Church, the Authority whereof, is of all others vndoubtedly the beſt eſtabliſhed, not only by the teſtimony which God himſelf renders in proofe of it in the holy Scriptures, but likewiſe by the euidencies of his Diuine protection, which is manifeſted no leſſe in the moſt inuiolable & perpetuall ſubſiſtence, then it was in the miraculous eſtabliſhment thereof.

XX. *The opinion of thoſe of the Preten-*

This Soueraigne Authority of the Church is ſo neceſſary to regulate the differences

which ariſe vpon points of Faith, and the right vnderſtanding of the Scripture, that our Aduerſaries themſelues, after hauing diſcredited & decryed it, as an inſupportable Tyranny, haue bin at laſt neceſſitated to authoriſe & eſtabliſh it amongſt themſelues.

ded-Reformed Religion concerning the Authority of the Church.

When thoſe, who are cal-
l'd Independants, maintained
openly, that euery indiui-
duall of the faithfull ought
to follow the light of his
conſcience, without being
obliged to ſubmitt his iudg-
ment to any body, or Eccle-
ſiaſticall aſſembly, and that
vpon this ground they refu-
ſed to ſubiect themſelues to
Synodes; that of Charenton
held 1644. cenſured this

Doctrine vpon the ſame reaſons, and in regard of the ſame inconueniences, which moued vs to reject it. That Synode obſerueth in the firſt place, that the Error of the Independants conſiſteth in their holding, that, *euery ſingle Church ought to gouerne it ſelf by her own lawes, without dependance vpon any perſon, in Eccleſiaſticall affairs, and without any obligation to conforme to the Authority of Conferences, and Synodes, in point of their conduct & regulation.* And in order thereunto the ſame Synode determineth that *this Sect is as preiudiciall to the State as to the Church; that it ſetteth open a dore to all ſorts of irregularities and extraua-*

gancies ; that it cutts off all means of applying any remedy ; and if it tooke place, there might be as many Religions inuented, as there are particular parishes or aſſemblies. Theſe laſt words shew cleerly that it was principally in point of Faith that this Synode intended to eſtablish *a Dependance*, ſince the greateſt inconuenience, it obſerues the faithfull would be lyable to, by this independency, is, that *there might be as many Religions formed and profeſſed as there are parishes.* It followeth then of neceſſity, by the Doctrine of this Synode, that euery particular Church (and much more euery priuate perſon) ought to Depend (in what

belongs to Faith) vpon a Superiour Authority, which reſides in ſome Aſſembly, or Body of men, to which Authority all the Faithfull ſubiect their priuate iudgments; for the independants doe not refuſe to ſubmit vnto the Word of God, in that ſenſe they conceaue they ought to vnderſtand it, nor to accept the Deciſion of Synodes, when, after they haue examined them, they conclude them reaſonable, and fitt to be obſerued: what they refuſe to yeald vnto, is, to reſigne vp their priuate iudgment vnto that of an Aſſembly, vpon this ground, which our Aduerſaries haue lai'd for them, viz, that all Aſſemblies euen that of the Vni-

uerſall Church, is a compa-ny of Men ſubiect to Error, vnto which conſequently a Chriſtian ought not to ſub-iect his iudgment, ſince he oweth his reſignation but to God alone. It is from this pretenſion of the Indepen-dants, that all thoſe incon-ueniences are inferr'd, which the Synode of Charenton hath ſo well obſerued: for what profeſſion ſoeuer be made to ſubmit vnto the Word of God, if euery one thinketh he hath right to vn-derſtand it according to his own iudgment, though it be contrary to the ſenſe of the Church declared in a Finall decree, this pretenſion *will open the way to all ſorts of extrauagancies, and exclude*

all means of applying any remedy, ſince the Deciſion of the Church is no reſtraint to ſuch, as doe not conceaue themſelues bound to ſubmit vnto it ; and in fine it *will open the way to frame as many Religions* not only *as there are parishes*, but euen as there are priuate heads.

For precaution againſt theſe incõueniencies, from whence would enſue the ruyne of Chriſtian Religion, the Synode of Charenton is forced to conſtitute *a Dependance in Eccleſiaſticall matters*, and euen in points of Faith. But this their deſigned Deference will neuer retrench thoſe pernicious conſequences, they haue propoſed to themſelues the preuenting, vnleſſe they

ſettle, conformably to vs, this maxime, that euery particular Church, and much more each ſingle perſon, ought to beleeue himſelf obliged to ſubmit his priuate iudgment vnto the Authority of the Church.

And ſo we ſee likewiſe in the fifth chapter of the Diſcipline of the Pretended-Reformed Religion, tit. of Conſiſtories. art. 31. that deſiring to preſcribe an expedient to determine the *debates which might ariſe vpon any point of Doctrine or Diſcipline*, they decreed firſt, that the Conſiſtory shall endeauor *to appeaſe all without noiſe, and with all the ſweetnes of the Word of God*: and after hauing ſett, and rank'd the

Conſiſtory, the Conference, and the Prouinciall Synode, as ſo many diſtinct degrees of Iuriſdiction, coming at laſt to the Nationall Synode (aboue which there is no Authority amongſt them) they ſpeake of it in theſe termes; n. *There it is that the Entier & Finall reſolution ſhall be taken, according to the Word of God; to which if they refuſe to acquieſce in euery point, and with a direct renouncing of their Errors, they ſhall be cutt off from the Church.* Is it not then euident that the Pretended-Reformers doe not attribute the Authority of this Finall iudgment to the Word of God taken alone by it ſelf, and without dependance on the Authority

of the Church; ſince the Word hauing bin employ'd and conſulted in the firſt concluſions they haue made vpō it, they doe neuertheleſſe admit an Apeale from it? It is the Word, as interpreted by the Soueraigne tribunal of the Church, that frameth *this laſt and Finall reſolution, vnto which whoſoeuer refuſeth to acquieſce from point to point*, though he boaſteth his being authoriſed by the Word of God, is no longer reputed but as a profane abuſer and Corrupter thereof.

But the forme of thoſe Letters of deputation which were drawn vp, & agreed vpon at the Synode of Vitré in the year 1617. to be obſerued by the Prouinces,

when they were to ſend deputies to the Nationall Synode, is yet more poſitiue: it runns in theſe termes. *We promiſe before God, to ſubmit to all that ſhall be concluded and reſolved in your holy Aſſembly, and to obey & execute it with all our power, being perſwaded, as we are, that God will preſide in it, and conduct you by his holy Spirit into all truth and equity by the rule of his Word.* Here the point is not the receauing of the reſolution of a Synode after hauing diſcern'd, that it hath ordain'd according to the Scripture, but here is a ſubmiſſion made unto it euen before the aſſembling of it; and this is done by reaſon they are per-

ſwaded *that the holy ſpirit will preſide in it.* If this perſwaſion be grounded vpon a humane preſumption, can one in conſcience *promiſe before God to ſubmitt to all which shall be reſolued and concluded; and to obey & execute it to the utmoſt of ones power*? And if this perſwaſion be grounded vpon an aſſured beleef of that aſſiſtance the holy Ghoſt affordeth the Church in her Finall ordinances, the Catholiques themſelues require no more of them.

Thus the proceedings of our Aduerſariers doe manifeſt, that they concurr with vs in the neceſſity of a Supreme Authority, without which there can neuer be

a Finall decision of any doubt in Religion : and although, when they cast of the yoke of Obedience, they denied that the faithfull were obliged to resigne their iudgment vp to that of the Church, yet the necessity of settling some order among themselues hath forced them, in processe of time, to acknowledg, what their first engagement had moued them to contradict.

Nay they haue gone much farther in the National Synode held at Sainte Foy in the year 1578. There was some ouerture made of a reconcilement with the Lutherans by means of *a forme of profession of Faith general and common to all the Churches*, which was proposed to be

concerted and drawn vp. The Churches of this Kingdome were inuited to depute vnto an Assembly, to be held for that purpose, *virtuous persons, approued, and authorised by all the forenamed Churches with an ample Procuration* TO TREAT, AGREE VPON, AND DECIDE ALL POINTS OF DOCTRINE, *and other matters concerning the vnion.* Vpon this proposition, the resolution of the Synode of Sainte Foy was agreed vpon in these termes. *The National Synode of this Kingdome, after having giuen God thanks for such an ouerture, and commended the care, and diligence, as well as the good counsels of the fore-mentioned persons conuoked,* APPRO-

VING THE REMEDIES THEY HAVE SVGGESTED, viz principally that of framing a new Confeſſion of Faith, and giuing power to ſome certaine perſons to compoſe it, *hath ordained that in caſe the copie of that aboue-named Confeſſion of Faith ſhall be ſent time enough, it ſhall be examined in euery Prouinciall Synode, or after ſome other manner, according to the conueniency of each Prouince; and in the mean time hath deputed four Miniſters, the beſt experienced in affairs of that nature, to whome expreſſe order hath bin giuen to render themſelves vpon the places, and at the day, with letters and ample Procurations of all the Miniſters, and ancient Deputies of the Prouinces of this King-*

dome, together with thoſe of the Viſcount of Turene, to doe all things aboue mentioned; and euen, in caſe that MEANS COVLD NOT BE FOVND TO EXAMINE THE SAYD CONFESSION BY ALL THE PROVINCES, *it is referr'd to their prudence and ſound iudgment to agree and* CONCLVDE *all the points which ſhall be brought into deliberation, as well* FOR THE DOCTRINE, *as for any other matter, concerning the benefit, vnion, and quiet of all the Churches.* This in fine is the reſult of that feigned tenderneſſe of Conſcience in the Miniſters of the Pretended-Reformed Religion. How often haue they reproached to us, as a weakeneſſe, that Submiſſion we profeſſe to the

iudgment, and Decrees of the Church, which is, ſay they, but a company of men ſubiect to Error? and yet they, being aſſembled themſelues in a Body at a Nationall Synode, which repreſented all the Pretended-Reformed Churches of France, haue nor ſcrupuled to leaue their Faith to the Arbitration of four perſons, with ſo Abſolute a Reſignation of their Iudgments, that they transferr'd vpon them a full power to change the very Confeſſion it ſelf, which they propoſe, euen to this day, to all Chriſtian people as a Confeſſion of Faith, which containeth nothing but the pure Word of God; and for which (in preſenting it to our Kings) they haue ſaid, that

an infinite number of people were ready to shed their blood. I leaue the prudent Reader to make his reflections vpon the Decree of this Synode, and will conclude in few words my explication of the perſwaſions & tenents of the Catholique Church.

XXI. *The Authority of the holy ſee of Rome, and of Epiſcopacy.*

The ſonne of God hauing bin pleaſed that his Church should remaine one, and be ſolidly built vpon this Vnity, hath inſtituted & founded the Primacy of St Peter, to maintaine and cement it: whereupõwe acknowledgethe ſame Primacy in the Succeſſors of thePrince of theApoſtles, vnto whome vpon that title we owe that Submiſſion & Obedience, which the holy Councells & Fathers haue taught, and inioyn'd the faithfull.

As for thoſe points, which are ſo vſually diſputed in the Schooles, although the Miniſters doe cõtinually alledge them, to aſperſe, and render that Authority odious, it is to little purpoſe to mention them in this diſcourſe, ſince they are not points of Catholique Faith. It is ſufficient here to confeſſe a Head eſtablished by God: which will freely be accorded by all ſuch as affect Vnion & Concord of Chriſtian Fraternity, & Eccleſiaſticall Vnanimity.

And certaine it is, that if the Founders of the Pretended Reformation had loued Vnity in the Church, they would neuer haue abolished Epiſcopall Gouernement, which we finde eſtabliſhed by

by IESVS-CHRIST himſelf, and which we ſee impower'd & authoriſed euen in the dayes of the Apoſtles; nor would they haue deſpiſed the Authority of S. Peter's ſeate, which hath ſo ſolid a foundation in the Ghoſpel, and ſo euident a continuation in Eccleſiaſticall Tradition: they would rather haue zealouſly maintain'd Epiſcopall Iuriſdiction, which ſetleth & preſerueth Vnion in particular Churches, and the Primacy of S. Peter's Chaire, which is the common center of all Catholique Vniõ.

This is the expoſition of the Catholique Doctrine, wherein, to tye my ſelf to what is moſt important in it, I haue declined ſome queſ-

XXII. *Concluſion of the Treatiſe.*

tions, which the Pretended-Reformers themſelues doe not account a legitimate motiue for a Breach, or Separation: and I may hope that thoſe of their Communion, who ſhall examine fairely & with Chriſtian equity all the parts and conſequences of this Treatiſe, will by the reading thereof, be better diſpoſed to accept, and acquieſcevnto thoſe proofs, vpō which the Faith of the Church is eſtabliſhed, and will at leaſt auowe that many of our Controuerſies may be decided by a ſyncere explication of our perſwaſions, and that our Doctrine is Holy; and that, euen by their own principles, none of the Articles of our Beleef ouerthrow the Foundations of our Eter-

nall Beatitude.

If any one shall conceaue it requisite to reply to this Treatise, I must desire him to consider, that to aduance any thing towards his intent, he must not attempt to refute the Doctrine it containeth, since my designe was to Propose it only, without Supporting it by any Proofs; and if in some passages I haue touched part of the grounds, & reasons which establish it, the reason was becausse the knowledg of the principall grounds of a Doctrine, doth often beare a part necessary for its explication.

It would be also a great digression from the designe of this Treatise to dicusse the different ways, methodes, motiues, and arguments whi-

ch the Catholique Diuines make uſe of to eſtablish, or illuſtrate the Doctrine of the Councel of Trent ; and the various conſequences particular Doctors haue deduced from them. To vrge any thing ſolide againſt this Treatiſe, and that cometh home to the point, it muſt either be proued by ſome acts, which the Church hath engaged herſelfe to receaue, that her Faith is not here faithfully deliuered; or be shewed, that this explanation leaueth all the Aduerſaries Obiections in their full force; or in fine it muſt be expoſed directly wherein this Doctrine ſubuerteth the Grounds and Foundation of Faith.

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FINIS.